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ABSTRACT

The syllabus for an introductory course in bilingual teaching methods and instructional materials focuses on the academic areas of reading, social studies, mathematics, science, art, music, and health, as well as lesson planning and scheduling techniques. Course objectives are for students to develop an awareness of the methods and goals of bilingual/bicultural (or multilingual/multicultural) education. Students are to prepare and demonstrate lessons in both the appropriate native language and English. The course is intended as the first in a series on aspects of implementing bilingual and bicultural education programs. Student evaluation is by a series of questions included with each unit, assessment of student preparation of activities, and a final project summarizing the course's content. A 24-item reading list is provided. (MSE)

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ED238288

Education 141 - Introduction to Methods and Materials in Bilingual Education.

Instructor - Cathy Collier

Recommended - Education 201, Linguistics 101 and Anthropology 101

Course Description:

Methods and problems of teaching in and preparing materials for the bilingual classroom in the areas of reading, social studies, mathematics, science, art, music and health, including lesson planning and scheduling. All materials are to be made in both the appropriate native language of the children and in English.

Objectives:

Students will develop an awareness of the hows and whys of bi(multi)lingual/bi(multi)cultural education and will increase their understanding of some of the techniques and approaches used in bi(multi)lingual/bi(multi)cultural education. Students will prepare and demonstrate lessons and materials in both English and the appropriate native language.

Course Administration:

This is the introductory course in a series of courses which cover various aspects of implementing bi(multi)lingual/bi-(multi)cultural education programs. This course consists of six Units of reading about and activities for the bilingual/bicultural classroom. There are questions for each of the six units as well as activity demonstrations and lesson plans to be prepared. These activities are the most important part of this course and are designed to be used in bilingual/bicultural lessons in local schools. Native language teachers and aides can use their village or district bilingual/bicultural curriculum as a base for developing activities. Native language teachers and aides, as well as college students not presently employed in a bilingual/bicultural program, can use these activities to build up their own teaching repertoire.

The questions will be graded on a percentile basis. Activities are graded by an evaulation of how well they are prepared and demonstrated. The final examination will be replaced by a project summarizing the course content. The grade for this course is determined by averaging the scores on the Unit questions, activities and final project.

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Outline

Unit I — The Bilingual/Bicultural Environment
Videotape
Assignment: Local Resource Survey

Unit II — Introduction to Bi(multi)lingual/Bi(multi)cultural Education
Videotape/Slides
Reading: Outline pp. 12-24
Questions: Outline pp. 25-26

Unit III — Language Development
The nature of language and the relationship between language and culture.
Reading: Outline pp. 27-44 (Excerpts)
Questions: Outline pp. 45

Unit IV — Oral Language Instruction
Reading: Outline pp. 46-70
Collier pp. 13-16
Goosen pp. xii-20
Audiotape on translations
Stories: Roessel: Coyote Stories
Dolch: Navaho Stories
Afcan: Kavirluq Nacacuar
YLW: Yupik as a Second Language
Afcan: Kuul'tilakessaaq Pingayun-llu Taqukaat
YLW: Yuarutet
Green: Nuqaq'am Yuarutai Elitnaurissuutet
Blanchett: Caurluq
Questions: Outline pp. 75-76
Activities: Prepare and demonstrate dialogues pp. 70-74
Prepare English/Native language translations
Prepare poem or song in Yupik

Unit V — Bilingual/Bicultural Instruction
Reading: Outline pp. 77-82
Tennant pp. 1-32
Collier pp 1-11, 17-22
Afcan: Yuum Temiin Elpeksuutai
Jacobsen: Yupiaruyulria
Blanchett: Yuungcaristenguyugtua
Nick: Cetugpak
Questions: Outline pp. 89-90
Activities: Prepare and demonstrate bilingual/bicultural lessons. (math, science, health) (language arts, art, music) pp. 83-88

Unit VI Bilingual/Bicultural Games
Reading: Outline pp91-95
Lee pp. 1-14, 65-67, 87-89, 116-118
Collier pp. 23-35
Questions: Outline pp.96
Activities: Prepare and demonstrate: action games,
pp 94-95 "seat" games, card games, other games.

Unit VII Cultural Enrichment via Cultural Heritage
Reading: Outline pp.97-99
Collier pp. 17-22
Kalikaq Yugnek
Henry: Akiungerit Ciuliamta
Afcan: Tukutukuarall'er
Teeluk: Kaviarem Kavirilra
Nick: Cetugpak
Activities: Prepare cultural enrichment lesson.
pp 100 Prepare cultural heritage/language unit.

Bibliography:

*W. R. Lee, Language Teaching Games & Contests, Oxford University Press: 1965.

*E. A. Tennant & R. J. Rebert, Central Yup'ik: A Course in Spoken Eskimo (Teacher's Manual), Education Research Associates: 1977

*C. Collier, Teacher's Supplement to Yup'ik as a Second Language, Kuskokwim Community College: 1978.

I. W. Goosen, Navajo Made Easier, Northand Press: 1967.

Rossell & D. Platero, Coyote Stories, Navajo Curriculum Center: 1968.

S. Henry, Akiungerit Ciuliamta, Bilingual Education Center: 1977.

P. Afcan, Yuum Temiin Elpeksuutai, Yup'ik Language Workshop: 1972.

P. Afcan, Kavirliq Nacacuar, Yup'ik Language Workshop: 1973.

P. Afcan, Tukutukuarall'er, as told by A. R. Joe, Yup'ik Language Workshop: 1973.

M. Blanchett & G. Kein, Caurluq, Yup'ik Language Workshop: 1973.

S. Jacobsen & M. Toyukak, Yupiaruyulria, Yup'ik Language Workshop: 1975.

E. W. & M. P. Dolch, Navaho Stories, Garrard Publishing Company: 1957.

Kalikaq Yugnek, Bethel Regional High School

M. Blanchett, Yuungcaristenguyugtua, Yup'ik Language Workshop: 1975

M. Teeluk, Kaviarem Kavrilra, Yup'ik Language Workshop: 1972

M. Nick, Cetugpak, Yup'ik Language Workshop: 1972.

St. Mary's, Through Yupik Eyes/Yupii Iingitgun, Van Cleve Publishing Company: 1976.

Yupik as a Second Language, Yup'ik Language Workshop: 1977.

E. Green, Nuqaq'am Yuarutai Elitnaurissuutet, Yup'ik Language Workshop: 1978.

Yuarutet, Yup'ik Language Workshop: 1974.

P. Afcan, Kuul'tilakessaaq Pingayun-llu Taqukaat, Yup'ik Language Workshop: 1971

R. D. Hess & D. J. Croft, Teachers of Young Children, Houghton Mifflin: 1972.

A. B. Cheyney, Teaching Children of Different Cultures in the Classroom, Charles Merrill Publishing Company: 1976.

V. Fromkin & R. Rodman, An Introduction to Language, Holt, Rinehart & Winston: 1974

FACILITATION GUIDE

1st FCC Meeting:	Registration. Go over course format. Play introductory tape. Students will need to have course outline; they will not need any books until Unit IV. Assign Unit I for next meeting. Assignment 1 is videotape with monitor; assignment 2 is community survey.
1st Monitor Meeting:	Show Unit I videotape. Have students discuss what type of program(s) their local school(s) has in bilingual/bicultural education. If students are having difficulty with the community survey, perhaps you can make suggestions.
2nd FCC Meeting:	Go over community surveys. Share names of resource people. Discuss with students how this information will be of assistance to them in Units IV-VII assignments as well as in their own classroom programs. (If they have cultural heritage units in their curriculum) If there is time, you may wish to play the Unit I videotape over again or go over the script, as an introduction to Unit II. Assign Unit II readings and questions.
2nd Monitor Meeting:	Show video/slide show for Unit II if there is one available. Discussion question: what type of bilingual/bicultural program does the local school have? Students may wish to work together on Unit II questions.
3rd FCC Meeting:	Go over Unit II questions as a group. Share answers. If students have changes or additions as a result of the discussion, encourage them to change them. (But don't erase original answers--show original and new) Talk about what type of bilingual/bicultural program the local school(s) has, using the models in Unit II. On the chalkboard or on large paper, draw illustration, using these models, to show the local program. Students should include their copy of this with their answer to #8 of Unit II questions. Assign Unit III.

3rd Monitor Meeting: The readings for this unit are extensive and may be difficult for beginning students. Go through the readings in the outline with the students. Draw upon your own experieince with young children and/or infants. Have students think of examples of the learning stages in their own children.

4th FCC Meeting: Go over Unit III questions as a group. Share answers. Answer questions about the information in the readings. Assign Unit IV. Students should have their books: Tennant's Central Yup'ik, Collier's Teachers Supplement to Yup'ik as a Second Language, and Lee's Language Teaching games and Contests. The students should have access to the following books (through the monitor or village library):

Roessell Coyote Stories
Dolch Navaho Stories
Afcan Kavirluq Nacacuar
Afcan Kuul'tilakessaaq Pingayun-llu Taqukaat
Blanchett Caurluq
Green Nuqaq'am Yuarutai Elitnaurissuutet
Yup'ik Language Workshop Yuarutet

4th Monitor Meeting: Play the audio tape on translation. The students' assignments for Unit IV are to make up a song or poem, dialogues and translate two stories. As these take a lot of time and may involve resource people, this meeting would be a good time to check on student progress, possibly lending assistance and advice. If students have questions about how to act out a dialogue, other college students could be recruited as "guinea pigs." A work session!

5th FCC Meeting: Go over questions for Unit IV as a group. Have each student become the teacher and teach one of their dialogues to the group. Please include a description of their demonstration in your field report. Copies of their dialogues, translations and songs or poems should be attached to their questions. Assign Unit V. As the activities for this unit are the preparation of several lesson plans, it would probably be a good idea, at

this point, to go over the lesson plan format outlined in Unit V. This may be the first time some students have written a lesson plan, so they may need a lot of assistance. A checklist is included in the unit which can provide some guidance on what to look for. You are to complete this for each student's demonstration. pp 80-85

5th Monitor Meeting: Students will need these books: Tennant Central Yup'ik, Collier Teachers Supplement, Afcan Yuum Temiin Elpeksuutai, Jacobsen Yupiaruyulria, Blanchett Yuungcaristengu-yugtua. Assist students in preparing lesson plans. Discuss how you prepare lessons in your own classroom. Have students follow the objective/method/evaluation format in the outline pp. 80-85

6th FCC Meeting: Go over questions for Unit V as a group. As usual, changes in answers may be made. Have each student demonstrate one of his/her lessons to the group. Use the checklist pp. 84-85 and add descriptive comments as you deem appropriate. Assign Unit VI. Make sure Monitor has sets of cards and knows how to play the games for the next meeting.

6th Monitor Meeting: Books needed: Collier Teachers Supplement, Lee Language Teaching Games and Contests. Play several card games: Concentration, Old Maid/Monster, Go Fish. Emphasize how oral responses are built into the games.

7th FCC Meeting: Go over the questions for Unit VI as a group. Share answers as usual. Have each student demonstrate one game to the group. Assign Unit VII. Remind students of their survey from Unit I. This may help them in preparing for this unit.

7th Monitor Meeting: Books needed: Nick Cetugpak, Henry Akiun-gerit Ciuliamta, Afcan Tukutukuarall'er, Teeluk, Kaviarem Kavirilia. Assist students in preparing their cultural enrichment lesson and their final project: a comprehensive instructional unit including the methods and materials previously discussed in this course. As this should involve preparing materials

such as posters, cards, crafts, flash cards, etc., this meeting is a good work session.

8th FCC Meeting: Talk about what students did as a final project. Share projects with group. Collect materials and papers.

UNIT I THE BILINGUAL/BICULTURAL ENVIRONMENT

Assignment:

1. Look at the videotape for this unit. A partial script follows: "Bilingual means speaking two languages; bicultural means participating in two cultures. This is precisely what "bilingual/bicultural" education is all about. These terms describe the situation here in the Yukon/Kuskokwim region: about 80% of the population of this region speak Yup'ik as their first language and about 20% English. Most of these people also speak, to some extent, either Yup'ik or English as a second language. Also, as you look around you at the way people live in this region, what they say and do, what their philosophy of life is, you will see that this is an area with bits and pieces from both Yupik and Kussaq cultures. The Yukon/Kuskokwim region is bilingual and bicultural."

"There are many types of bilingual/bicultural programs in this region. You may have more than one kind in your local schools. On this videotape you will be looking at several types of bilingual/bicultural classrooms. As you look at various examples of these programs, observe how each of the teachers presents the lessons. As you complete the activities in this course, you may wish to refer back to this tape for ideas for your own lessons."

"There are classroom programs which teach Yup'ik as a second language to children who come to school speaking English. More and more children come to school speaking some English. Here are several examples of Yup'ik as a Second Language Programs: //examples from LKSD, SMSD and LYSD programs// There are also programs which teach the regular school subjects in Yup'ik first language programs, as in these examples from the Primary Eskimo Program: //Kongiganak, Nunapitchuk, Kwigillingok, Kipnuk, Atmauthluak//

"In these first language programs English is taught as a special subject: //ESL lesson - Nunapitchuk//

"There are special bilingual classes which teach literacy in Yup'ik and Yup'ik grammar: //KCC instructors in St. Mary's, Kasigluk and Bethel//

"There are also programs where both languages are used together: //Kasigluk kindergarten, Bethel Regional High School//

"There are gatherings about bilingual/bicultural concepts: //mini-conference//

"All of these programs are called bilingual/bicultural, although not all are truly bilingual. The general objective of all bilingual/bicultural education programs is to promote better learning through the development of skills in two languages, the native language of the students and a second language: //children working in classrooms//

"In this course, we will consider what bilingualism is, how teachers may use various teaching techniques to develop bilingual/bicultural skills, and hopefully, give you some insight into how to implement a bilingual/bicultural lesson in your own classroom or with your own children."

2. Conduct a local resource survey in your village. These resources will be useful in your preparation of lessons in Units II-VII.

a. List what bilingual/bicultural materials are available at your local schools:

reading/writing	science	physical education
language arts	math	social studies
music/art	health	other

b. List local resource people who may be able to help you in cultural heritage and language lessons:

carving	stories	food preparation
basket weaving	songs/dances	government
subsistence activities	medicinal use of plants	others

UNIT II INTRODUCTION TO

BI(MULTI)LINGUAL/BI(MULTI)CULTURAL EDUCATION

"The teacher who has knowledge about current issues and viewpoints in a developing field (such as bilingual education) is in a better position to make choices and is more able to recognize the significance of new findings. She also has a better perspective for evaluating the claims made by innovative programs that may be offered her. Obviously, when equipped with this knowledge, she can assess more adequately the language abilities of children and adapt her own teaching to their needs." Hess & Croft

You may hear the phrase "bilingual" or "bilingual/bicultural" education in community meetings or on the radio. This is an important issue lately in schools throughout the United States. The U.S.A. has been called the "melting pot" and indeed, many people, from many cultures and speaking many languages, reside in our country. In the past, it has been assumed that these diverse people would all learn one language (English) and become acculturated to one culture - in other words, the individual ways would "melt" into one way. However, there continue to be many problems with this philosophy. Most educated people now consider the "melting pot" to be an out-of-date or old fashioned notion and that it is inappropriate in today's modern international and multi-cultural world. Many people see the "melting pot" as an attempt to force one culture (Anglo-European) upon non-Anglo cultures, whether Native American, Oriental, or whatever. This was partly a result of

the superior/inferior prejudice of the Anglo-European culture.

However, knowledgeable people now realize that cultures are not "superior" or "inferior" - that all cultures have value and contribute to all people. In addition, people today have come to appreciate the value of their own cultural heritages more and are proud of their differences (Roots, for example). Educators have found that children benefit psychologically and educationally when they are taught in ways consistent with their own culture and in an atmosphere conducive to good self-image - which includes cultural identity.

There is an additional concern for Native American children: their cultures and languages are in danger of disappearing altogether. An Irish, French, Chinese or other immigrant to the USA may stop speaking their native language and may learn to live the "kassaq" way with little damage to the language or culture itself. They know that their language and culture exist elsewhere in the world and that they could "go home" if they wished to do so. Their identity with their native culture may continue side by side with their new life-style. However, this is not necessarily so for the Native American cultures and languages. This country is home and when people no longer speak the native language or follow the native ways here, they will be gone forever.

We use the phrase "bilingual/bicultural" education to describe the programs in schools which are helping to maintain language and cultural identity. "Bi" means two of something. ("Multi" means many.) Whenever these prefixes are attached to words they modify the meaning accordingly. Thus, a bilingual person is a person who is fluent in two languages and a bicultural community is a community in which two cultures exist. Unfortunately, the word "bilingual" is frequently used to refer to monolingual (one language) children who have a limited speaking ability in a second language. It is important to remember that to be truly bilingual is to be fluent in two languages. This is the goal of most bilingual/bicultural programs: to produce people skilled in two languages and knowledgeable in two cultures.

Language and culture are closely related and it is not possible to separate them completely. Language is an expression of culture. A language is the communication system of a particular culture; a Culture is transmitted through its Language. Thus we speak of bilingual/bicultural programs as one program. Teaching units and components of these programs may be taught separately, to some extent, however. We will go into these in the other units of this course.

The education of children in bilingual (two languages) or bicultural (two cultures) situations is similar to the education of many children in multilingual (many languages) or multi-

cultural (many cultures) situations. The skills a teacher needs are cross-cultural teaching skills whether the children are from two or more different cultures or speak two or more different languages. Thus, we may write the name of these school programs as: bi(multi)lingual/bi(multi)cultural. However, this is cumbersome and so the shorter form is usually used. Here in Bethel the program is bilingual because of the two major languages. In Hawaii, it is multilingual as there are several major languages. Actually, the multicultural classroom (and sometimes multilingual) is more common in Alaska than many people realize. For example, there are many people in Bethel who are from different cultures and who speak different languages: Navajo, English, Yup'ik, Chinese, Japanese, Hungarian, Pueblo, Spanish et cetera. The local school systems do not have classes in all these languages and cultures because of the frequently small number of students. The law which requires education in the native language of the child states that there must be at least eight children speaking the language before a teacher is required.

The two native languages in the Yukon/Kuskokwim Region with many speakers are English and Yup'ik Eskimo. About 80% of the local population speak Yup'ik as their first or native language. About 15% speak English as their first or native language.

Therefore, the bilingual/bicultural program in the local schools concentrates on English and Yup'ik. (Other languages are offered for those interested.)

In 1974, the Supreme Court of the United States handed down a judgment in a case called Lau v. Nichols. This was the case brought by some Chinese families (Lau) in San Francisco against the school superintendent (Nichols). In their complaint, they stated that their right to equal educational opportunity was denied because their children were not receiving education in a language they could understand. The children understood only Chinese, but were being taught in English, and so were not able to learn as well as their English speaking classmates.

The Supreme Court noted that the State of California required English to be the basic language of instruction in public schools. Before a pupil could receive a high school diploma of graduation, he had to meet the standards of proficiency in English. A student who could not understand the English language and was not provided with bilingual instruction was therefore effectively precluded from any meaningful education.

The Court concluded that such a state-imposed policy, which makes no allowance for the needs of Chinese speaking students is prohibited by clause 601 of the Civil Rights Act of 1964. The reason for this is that clause 601 bars discrimination based on "the ground of race, color or national origin" in

"any program or activity receiving Federal financial assistance." As Mr. Justice Blackmun pointed out in his concurring opinion in Lau, numbers are at the heart of this case and only when a substantial group is being deprived of a meaningful education will a violation exist.

To assist all schools with education programs, the Office of Education and Congress have established the Elementary and Secondary Education Act (ESEA). The ESEA Title IV and VII portions of this act apply especially to the education of Native American and/or limited English speaking ability (LESA) people. Schools and communities can apply for funding of their bi(multi)lingual/bi(multi)cultural programs. The Yup'ik Teacher Training project at KCC and the LKSD Bilingual Program are both funded by Title VII. The ESEA also has a Title I portion which may fund programs for children with special education problems, determined by their lower scores on achievement tests, usually called "educational disadvantages." The BIA bilingual program is funded through Title I.

Because of the Lau v. Nichols case, it is now a law that states must provide equal education to children with limited English speaking proficiency(LESP). The law was changed from LESA to LESP because many children from diverse cultural backgrounds may speak English to some extent, but not well enough to be considered fluent. For example, children in

many Yukon villages may be said to speak English, but their communication is affected by their culture and environment. Tests show they speak what is called "village" English. It is indeed sad when people can speak neither English nor their traditional language well. States and school districts may lose their federal money if they do not comply with this law. In 1977, the State of Alaska was in danger of losing their ESEA financial aid because they were found to be in "non-compliance" with the Lau decision. The Office of Civil Rights was involved in establishing a "Lau compliance" plan. This is now the plan by which the State of Alaska administers its bilingual programs. It should be noted, however, that the law applies only to schools receiving federal financial assistance.

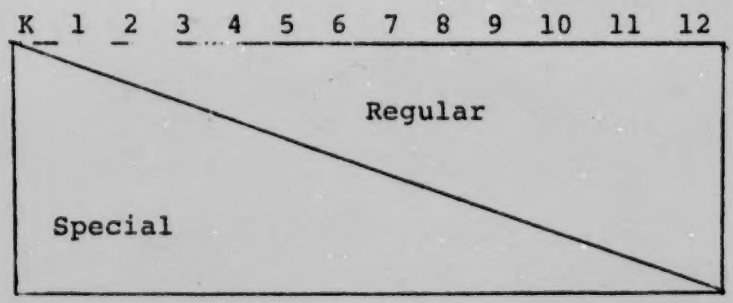
There are several forms that these programs take, but they all follow three basic models: transition , pull-out and maintenance.

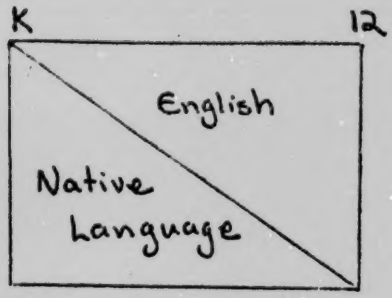
TRANSITION MODEL

As mentioned previously, the BIA program, known as the Primary Eskimo Program, is funded through ESEA Title I and based on educational disadvantages. The PEP is, in general, a type of bilingual program called "transitional." That is, it is designed to move students from their native language into English. While providing primary learning in

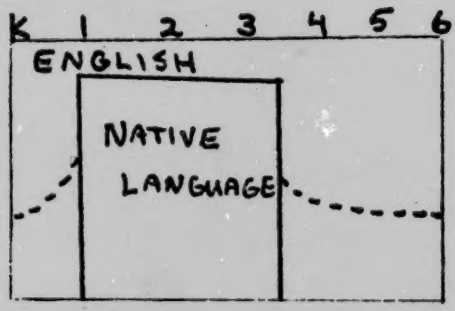
the native language in the first three grades, the program also has an intensive oral English-as-a-second-language component which is designed to prepare students for continuing their education in English once the native language portion of their program is complete.

The transition model is used in many education programs other than bilingual education. It is used for teaching children with specific disabilities or educational disadvantages which can be corrected or remediated over a period of time. A student starts by receiving most of his instruction in the "special" situation which is gradually reduced while the students participate more in the "regular" program. This continues until the student is receiving all regular instruction. This transition model may be drawn as:





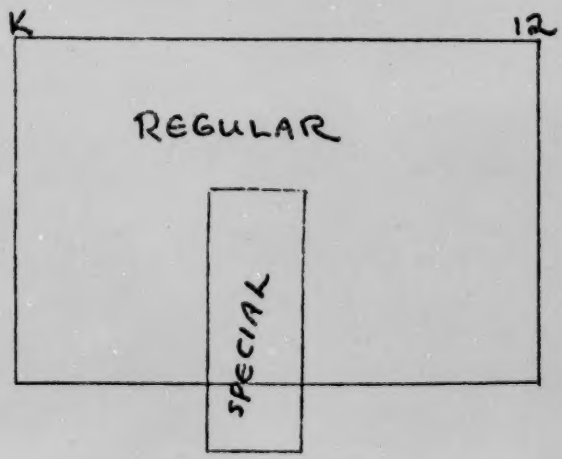
In bilingual programs, the transition model usually looks like this

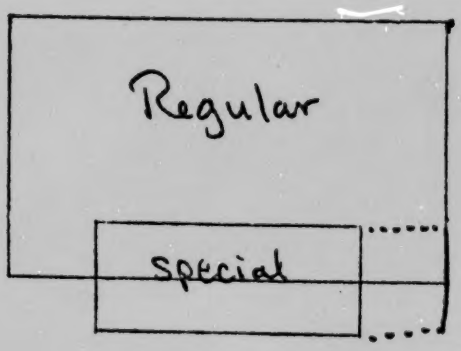


The Primary Eskimo Program uses a modified transition model. The dotted line indicates proposed changes.

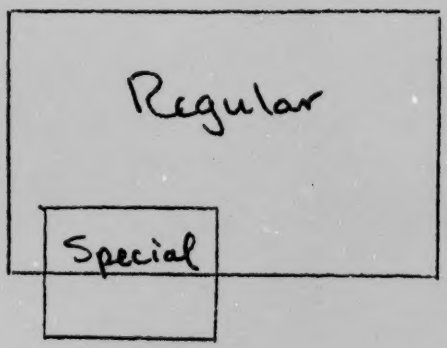
PULL-OUT MODEL

In schools where a small group of students need special instruction, whether it is a second language or a special skill, the "pull-out" model is frequently used. In this model, the students are taken out of their regular program for a specified period of time for the special instruction. This is the model used by many Yukon and Kuskokwim schools, for example, at Kilbuck school. The pull-out model looks like this:

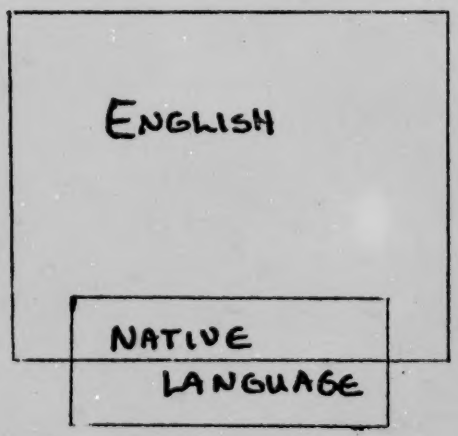




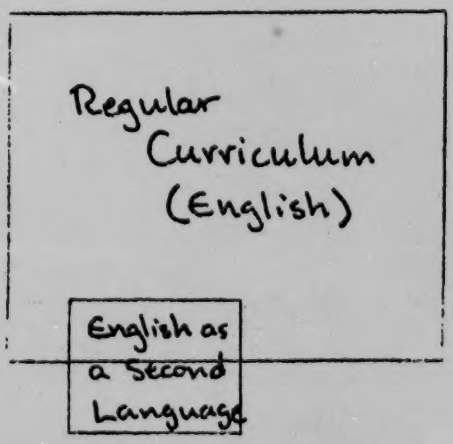
In some schools, special session are continued through the grades.



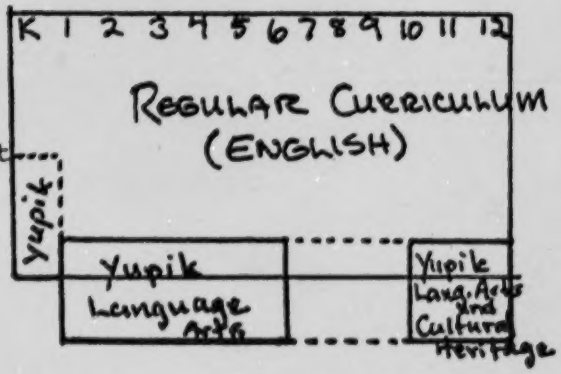
In some schools, the special sessions continue until the children learn the skills to achieve in the regular programs.



Some pull-out bilingual programs look like this and involve only a portion of the students.



Some pull-out "bilingual programs look like this and involve LESP students who receive special ESL instruction. They may or may not receive instruction in their native language also.



The Lower Kuskokwim School District bilingual program at Kilbuck. The dotted line indicates proposed changes.

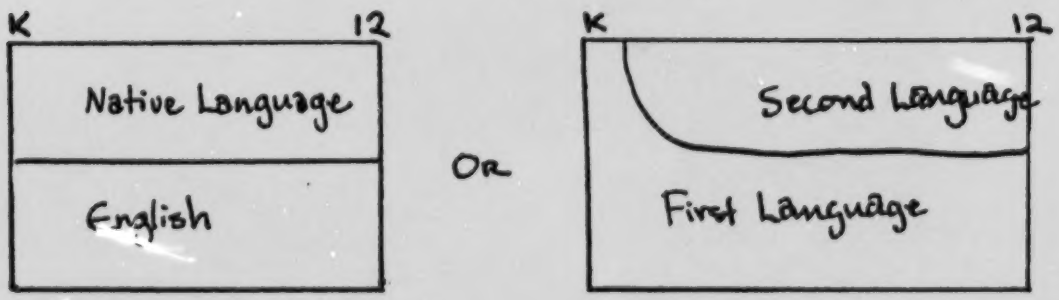
As you can see, there are many variations of the "pull-out" model in bilingual education. One thing they all have in common, however, is that they all consider the "bilingual" portion to be separate from the regular curriculum. The special language and cultural activities of the bilingual program are generally isolated from the "regular" school program and may involve a relatively small proportion of the students and staff. This isolation is a feature of the pull-out model and frequently results in problems for students. In many cases in the Lower 48 schools, the pull-out model has been seen as promoting discrimination and prejudice against the students involved in the "special" activity. To alleviate this isolation, concerned school administrators and educators have tried to integrate the bilingual/bicultural activities into the regular school program and have tried to involve their whole staff in these activities. In general, this integrated approach is preferred by most bilingual/bicultural educators and is frequently done through a modification of the "maintenance" model.

In a case similar to Lau v. Nichols, called Serna v. Portales, (1974), the courts made the following suggestions about ways to implement "integrated" programs: (times are minimal suggestions- could be longer)

Bicultural approach in all subject areas in regular program
60 minutes a day instruction in the native language (Spanish) in grades 1-3
45 minutes a day instruction in Spanish in grades 4-6
ESL/Spanish program at Junior High School for students with limited English proficiency
60 minutes a day elective High School class in ethnic studies (cultural heritage/language arts)

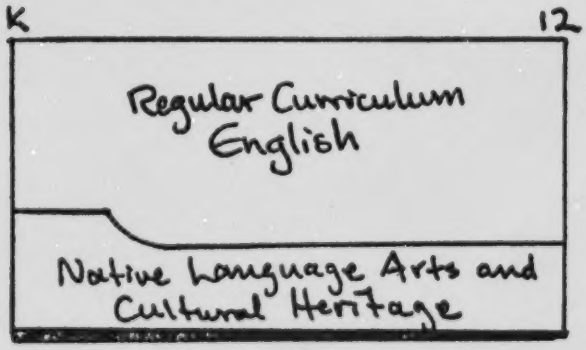
MAINTENANCE MODEL

The maintenance model is of special benefit for Native American languages as a means of promoting preservation or even restoration of the native language. It provides a vehicle for cultural heritage and language in a continuing program. However, few schools have a complete maintenance program. In its ideal form it would look like this:



First language may be either English or Native language.

Most Alaskan schools teach only language arts in the non-English language, not other "regular" subjects such as math, science, social studies, et cetera. In some programs, these other subject areas are taught in both languages in the primary grades only. Thereafter, the non-English language is "maintained" in a language arts component only. In addition, this may be accompanied by a bicultural social studies program. To a certain extent, this is the way the Bethel Regional High School bilingual program works. The PEP (BIA) is being modified to combine some of these maintenance features with the current transition model. However, few Alaskan programs are completely "bilingual" or "bicultural" as in the ideal maintenance model.



Typical Alaskan Bilingual/Bicultural Maintenance Program

The bilingual/bicultural programs in certain Navajo schools (Rough Rock, Rock Point, Ramah, etc.) and most Spanish programs are much closer to the ideal maintenance model. In these pro-

grams most or all of the regular curriculum is taught in both languages from K-12 and into college to some extent. The students participating in these programs show high achievement scores on national (English) tests as well as maintain a high level of achievement in their own language and culture.

Bilingual/Bicultural education in Alaska is still relatively new. Most programs started as a result of the Lau decision in 1974. As more schools have begun implementing bilingual/bicultural programs, more is being learned about teaching children two languages and two cultures. The programs are getting better as this new knowledge is applied and more children are benifiting from these programs. The activities in this course are intended to provide you with information about what has been learned about bilingual/bicultural education, activities you can use as a bilingual/bicultural teacher, aide or administrator, ways to teach bilingual/bicultural lessons, et cetera. Because this is a relatively new field in our area, your experience in the local schools and/or in using these materials with local children will help us continue to learn more about bilingual/bicultural education.

Unit II Questions

1. Define:
   a. bilingual
   b. bicultural
   c. multilingual
   d. multicultural

2. How does a pull-out program differ from a transition program?

3. Describe a maintenance program.

4. Draw diagrams showing the three program models.

5. What is the Lau decision?

6. Do you consider yourself bilingual and/or bicultural?

Unit II Questions, cont'd

7. Are your children, if any, bilingual and/or bicultural?

8. Draw a diagram of the bilingual/bicultural program in your school. Described this program.

A further note about the history of bilingual education in Alaska. Although most bilingual/bicultural programs were begun after the Lau decision or under pressure from Native education advocates, the Bureau of Indian Affairs began the Primary Eskimo Program as a demonstration project through the Alaska Native Language Center - a combined effort by educators and linguists to meet the special needs of the Yukon-Kuskokwim region. Although an essentially mono-lingual, not bilingual program, the PEP has been a milestone in Native education programs in Alaska.

UNIT III LANGUAGE DEVELOPMENT

All unimpaired human beings learn language in the same manner. Most learn to speak in about the same time - differences in the rate children learn to speak are not cultural. Most people in the world learn to speak their native or first language in about 3-4 years and continue the development of these native oral language skills throughout their life. Most begin to learn to read and write (literacy) their native language in school by the time they are 7 or 8 and continue to develop these literacy skills throughout their years in school.

However, in some countries and in some parts of the U.S., this first language is not the "official" language of the country. In these instances, people must learn a second language when they enter school. This is the case with Yup'ik speaking students who enroll in "kassaq" schools in this region, as it is for the English student who enrolls in a Chinese or other non-English school. In addition, some communities have determined that students whose first language is the same as the language of the school would benefit from learning a second language. This is the case in the Yukon schools where English speaking students have Yup'ik as part of their regular program. This would also apply to German students in a German school who have English as part of the regular program.

There are certain similarities between first and second language learning, but there are many differences, also. The similarities are in the steps of language learning. These steps are:

Listening
Speaking
Reading
Writing

In both the first and second language, the learner must correctly hear the sound of a language first before he/she can learn to speak correctly. Only after extensive oral practive does a person have the speaking skills to communicate and to begin learning to read and write. However, while learning a first language is a matter of immersion in the language environment over several years, most second language learning is a matter of intellectual effort: oral repetition, memorization and analysis of the language being learned.

Read the following excerpts for more on language development. From Hess & Croft, Teachers of Young Children:

The complex system of speech sounds that we call language is the basic channel for human intellectual and social interaction. Language is present in every human society, yet no one is born knowing how to speak. In order to acquire and use language, children must first learn a complicated system of sounds. Whether the sounds are those of Chinese, Swahili, Choctaw, or

some other system, all children, barring physical or emotional disorder, speak at approximately the same age. They respond to and gradually come to use the speech of their parents and the "important others" with whom they are most closely associated, whether these people are wealthy or poor, educated or uneducated, young or old.

Learning to speak:

The first sounds a baby makes are the nasal sounds of discomfort closely followed by the cooing and gurgling associated with comfort and well-being. Around eight weeks of age, she characteristically begins to practice vowel sounds and then consonants in a kind of babbling. From five or six months on, she may use her babbling purposefully to get attention and to signal her needs. She also begins to respond with sounds of her own to people who speak directly to her. By eight months, her babbling rises and falls in very much the same intonation patterns as the speech around her. She then apparently becomes aware of syllables and other segments of sound distinct from intonation patterns and gradually arranges these into words.

An attempt to understand how children learn to speak must include a consideration of various biological factors. The exact nature of genetic influence on language ability is by no means clear. If there are genes for language, they have not been identified, although research studies on twins indicate

that genetic endowment cannot be wholly discarded in favor of environmental influence.

Studies of twins (Lenneberg, 1969) show that the onset of speech occurs more nearly at the same time for identical twins than for fraternal twins. Also, if there is a delay in learning, it will be the same for twins of an identical pair, while fraternal twins may sometimes experience the same delay, but frequently one twin will start later and learn more slowly than the other.

Because of his biological heritage the child responds to speech directed toward him, but how much he continues to respond seems to be highly dependent on environmental factors. During the first three months of their lives, normal babies born to deaf parents obviously do not hear the same kind or amount of verbal discourse as children in families where the mother and father are not deaf. Nor are their normal vocalizations responded to as immediately. Yet it has been shown that their initial cooing and sound production are almost identical to those of babies born to mothers who can hear them and whose sounds the babies hear. As long as children of deaf parents hear language from others, their learning proceeds normally. Communication with their parents takes place through gestures and a repertoire of other nonverbal responses.

Most children who are born deaf may go through the cooing

stage, but since they do not hear speech, even their own, this behavior is soon extinguished and their introduction to language as a system does not take place until they reach school age, unless thay have attended a special preschool. Blind children's learning to speak is closely related to physical maturation and follows that of children who have sight.

Observation of a wide variety of children shows that the acquisition of speech is a natural process that cannot be deterred. Even when children have only minimum resources to aid them, they can and do learn to speak the language they hear.

AGE	ABILITY
2 years	Should be able to follow simple commands without visual clues: Johnny, get your hat and give it to Daddy. Debby, bring me your ball. Uses a variety of everyday words heard in his home and neighborhood: Mommy, milk, ball, hat Shows he is developing sentence sense by the way he puts words together: Go bye bye car Milk all gone
3 years	Understands and uses words other than for naming; is able to fit simple verbs, pronouns, prepositions and adjectives such as go, me, in, big more and more into sentences.
4 years	Should be able to give a connected account of some recent experience. Should be able to carry out a sequence of two simple directions: Bobby, find Susie and tell her dinner's ready.
5 years	Speech should be intelligible, although some sounds

AGE	ABILITY
5 years, cont'd	may still be mispronounced. Can carry on a conversation if vocabulary is within his range.

The teacher's awareness of the social pressure exerted on those whose speech deviates from the forms of standard English often leads her to attempt to correct children's pronunciation and grammar. Even though a child may not have mastered pronunciation or postulated "rules" that permit his using the forms desired, she will often persist in presenting them, assuming that hearing and acquiring somehow take place simultaneously. But just as research shows that in the matter of grammatical form, a child cannot go beyond the "rules" that he has worked out from his understanding of language, his ability to pronounce words is also limited to developmental factors.

The connotation of incompletely developed speech is more true in matters of pronunciation and vocabulary than in grammar, but teachers often assume an obligation to see that children learn to pronounce as well as to use words in approved ways. By so doing, they feel they are helping the child avoid later discrimination based on speech differences. The notion of the need for grammatical correctness has been so strong as to form the basis for judgment of reading skill. If the printed page shows:

She goes to school every day and so does her brother.

and the child reads:

She go to school every day and so do her brother.

he is often held to be a poor reader, when in fact it is his regional or social dialect that is being judged, not his reading skill.

It is not yet known just why young children acquire certain language forms and not others, why those who spend many hours in a day care center hearing only standard English, or who in their homes listen to more television talk than adult conversation, still speak as their parents do. Until the reasons are clear, however, teachers should not expect to be able to make changes in the form of a child's language if the change is not one he will regularly hear and use when he is not in school.

During his fourth year the English speaking child masters pronunciation of sounds represented by S and Z, of blends like TRain, BLow, faLLS, and of friction sounds requiring muscle coordination as in Join, fuDGE, CHew and maTCH. People can usually comprehend all that a five-year-old says even though he may not pronounce every sound exactly as they do. He will use sounds represented by K, G, F and V fairly consistently. These are difficult to make compared to sounds represented by M, N, P and B. He may still have some difficulty with them in blends like GRass, CLean and eLF. Sounds represented by R may not always be said correctly until the eighth year.

A child's ability to pronounce sounds and to order them into words does not mean he has learned a language. This kind of imitating is readily taught to various birds, and many kinds of animals can be trained to respond to words or word combinations. Only when a child himself generates and comprehends sentences he has never heard before can it be said he has learned a language.

The various stages a child goes through in learning the structure and use of his own language are similar for all children, but quite different from those experienced in acquiring a second language. [With a second language] language learning is likely to be an exercise in reasoning, imitation and a feat of memory. For a child [learning his native or first language] it is learning to distinguish and vocalize the sounds of a language and then determining how the various elements are put together to express meaning. It is a matter of discovering for himself how a language works. This is not to say that children never imitate sounds as they learn to assemble the elements of [their first] language. Obviously they do. Their choice of speech sounds to express meaning seems to be accounted for by imitation. Likewise, the accumulation of vocabulary is largely a matter of imitation and repetition. But neither of these aspects of learning is the same as sensing the underlying principals of a language, or the ability to arrange combinations of sounds into meaningful patterns according to rules, even

though the rules remain unstated.

Children with a language deficiency are not necessarily incapable of language learning. To assess capability, the teacher should not count vocabulary items and usage errors, nor seek to determine the length and complexity of sentences children use. Results from this kind of evaluation probably measure the adequacy (or inadequacy) of the environment in which the learning took place, rather than a child's ability to learn.

A high correlation exists between chronological age and language development; an even higher one between language development and motor development. The information in Table 9-2 compares the language behaviors of a particular child with those of other children at the same stage of motor development.

The circumstance which seems most conducive to learning [a first language] is surrounding the child with what has been called "a sea of language." Exposure to a wide variety of conversation with a chance to enter at his own level from the beginning, listening to stories, hearing books read aloud, and having television, radio and records available, seemingly make it possible for him to take from what he hears the elements he needs to build language for himself. The fact that no one yet knows exactly how this is done, or how it may be assisted, makes the achievement no less magnificent.

Table 9-2 Correlation of motor and language development

Age	Motor Development	Language Development
6 mos.	Sits using hands for support.	Cooing sounds change to babbling with introduction of consonant sounds.
1 yr.	Stands and walks when held by one hand.	Duplicates syllables. Understands some words. First words used to signify particular objects or persons.
18 mos.	Creeps downstairs, backwards, walks.	Uses single words not joined in phrases. Understands well. Intonation patterns resemble those of adult conversation.
2 yrs.	Runs. Mounts steps one foot forward.	About 50 words: two-word combinations common. Interest in verbal communication heightened.
30 mos.	Jumps with both feet. Can stand on one.	New words every day. Uses three or more words in succession. Many grammatical constructions that are non-standard. Understands well.
3 yrs.	Tiptoes, goes up stairs alternating feet.	Fewer "mistakes" in word forms. Most language intelligible. Language is systematic and predictable. 1000+ word vocabulary.
4+ yrs.	Jumps over rope, hops on one foot, walks line.	Language well established though may have unusual constructions and vocabulary choices.

Language Learning and Socio-Economic & Cultural Differences:

Many contemporary programs of early education place major emphasis on language training and the development of cognitive skills. This interest is reflected in highly engineered lessons with small groups of children, as well as in arranged environments in which every child is free to follow her own interests. To a great extent, this orientation toward language training comes from two sources: the wide-spread belief that children from poor and ghetto families come to school with inadequate language ability; and the theory that language development is a basic prerequisite to successful achievement in school and adult life. These beliefs are undergoing intensive investigation and it appears that both may be exaggerations, yet they have had an impressive influence on the field of early education. Whether or not the particular emphasis on linguistic skills in compensatory education programs is justified, language development is important.

As mentioned earlier, research shows no evidence that socio-economic and cultural differences affect children's capacity to learn a language. Nor do they determine the rate at which this learning takes place. The ability to learn a language at all proves a great deal of conceptual mastery on the part of the learner.

(Excerpts from Hess & Croft)

The relationship between language and culture was mentioned briefly in Unit II. For more on this relationship, read the following excerpts from Cole and Scribner, Culture and Thought.

Language is both the medium through which we obtain a great deal of our data concerning culture and cognition and, according to some theories, the major determinant of our thought processes.

The first point is obvious: almost all of our data concerning cultural differences in cognitive processes are obtained via verbal reports or other linguistic responses. Each of the examples given (previously) makes use of linguistic evidence, although the particular nature of the evidence differs from case to case. This condition imposes on the investigator an obligation to disentangle those differences in performance that may be the result solely of linguistic differences from those caused by differences in the cognitive operations under investigation.

The second point requires extensive consideration. It is not only not obvious, it is counter to most of our intuition. To say that language is a cause of the way we perceive or think seems to put the cart before the horse; most of us conceive of language as the vehicle through which we give expression to our perceptions and thoughts and look upon the particular language used for the purpose of expression as an unimportant

accident of birth. Nevertheless, it can be argued that just the opposite relation holds true.

Benjamin Whorf, an American authority on Indian languages, maintained that language is not a way of expressing or packaging thought but rather is a mold that shapes our thoughts. The world can be perceived and structured in many ways, and the language we learn as children directs the particular way we see and structure it. This view, which for many years was influential in the social sciences, is forcefully stated in the following passage by Whorf:

> It was found that the background linguistic system (in other words, the grammar) of each language is not merely a reproducing instrument for voicing ideas but rather is itself the shaper of ideas, the program and guide for the individual's mental activity, for his analysis of impressions, for his synthesis of his mental stock in trade. . . . We dissect nature along lines laid down by our native languages. The categories and types that we isolate from the world of phenomena we do not find there because they stare every observer in the face; on the contrary, the world is presented in a kaleidoscopic flux of impressions which has to be organized by our minds - and this means largely by the linguistic systems in our minds. We cut nature up, organize it into concepts, and ascribe significances as we do, largely because we are parties to an agreement to organize it in this way - an agreement that holds throughout our speech community and is codified in the patterns of our language. The agreement is, of course, an implicit and unstated one. BUT ITS TERMS ARE ABSOLUTELY OBLIGATORY; we cannot talk at all except by subscribing to the organization and classificaiton of data which the agree-

> ment decrees. . . . We are thus introduced to a new principle of relativity, which holds that all observers are not led by the same physical evidence to the same picture of the universe, unless their linguistic backgrounds are similar, or can in some way be calibrated. (Whorf, 1956, pp. 212-214).

If the properties of the environment are known only through the infinitely varying selective and organizing mechanisms of language, what we perceive and experience is in some sense arbitrary. It is not necessarily related to what is "out there" but only to how our particular language community has agreed to talk about what is "out there." Our exploration of the universe would be restricted to the features coded by our language, and exchange of knowledge across cultures would be limited, if not impossible.

Perhaps it is fortunate that evidence related to the Whorfian hypothesis indicates that language is a less powerful factor in its constraints on perception and thought than Whorf believed it to be. It is most convenient to review the evidence in terms of different aspects of language that Whorf thought might influence cognition. The first is the way in which individual units of meaning slice up the nonlinguistic world (the vocabulary or lexicon of a language). The second is "fashions of speaking," or rules for combining basic units of meaning (the grammar of a language). Whorf also suggested that these aspects of language were related both to other

cultural characteristics (such as cultural attitudes toward time, toward quantification and the like) and to individual characteristics (the single person's perception and thought).

Not only do languages differ with respect to the way in which their vocabularies cut up the world, they also differ with respect to the way in which individual units of meaning get combined. Whorf was especially fascinated by these structural features of language, which he called "fashions of speaking," and he emphasized their importance in molding, unconsciously, the language community's view of reality. He pointed out, for example, that English verbs take different forms in accordance with the temporal distinctions, past, present and future. These obligatory temporal references fit in with our culture's concept of time as a never-ending line and our preoccupation with its measurement (as witness our calendars and clocks in almost infinite variety). However, Hopi words that function as verbs - including words that we clearly treat as nouns, such as lightning and puff-of-smoke - emphasize duration rather than time of occurrence. Another example of a strutural fashion of speaking is supplied by Lee (1938), who describes verbs in the Wintu (California Indian) language as being classified by "validity modes." If the event being spoken of is a matter of hearsay, one word is used; if it is an event actually observed by the speaker (not the subject of the sentence), another verb is used. Hence, different

words for to hear might be used by a witness to a crime who "heard" the gun go off and by the policeman relating the witness's claim of having "heard" the gun go off.

As in the case of the linguistic evidence relating to lexical differences, we are not sure what to make of these instances. Whorf and others would have us believe that they reflect inescapable constraints on our thinking, but the evidence relevant to thought is all via language; no independent indicator of cognition is offered. We have to infer thought processes from general cultural indices (whose meaning we find it difficult to agree upon) or from other linguistic evidence, which we also believe to be related to cognition. In either event we are treading on very thin ice.

It is important to be sure that language lessons are culturally, as well as linguistically appropriate. It may seem strange, but, unfortunately, many Native Alaskan programs are not culturally accurate. This usually happens when non-native people have developed the curriculum or when the Native Language curriculum is largely a translation of an English curriculum. There are some problems of this sort in the Yup'ik as a second language curriculum, but most are limited to dialogues. Programs can be checked for inaccuracies of this sort by having someone familiar with the culture review the curriculum guides. This may be yourself or a local resource person or committee.

There are some problems in slight cultural differences between one region and another. For example, vocabulary, stories or materials used in some Central Yup'ik lessons may be appropriate for Nunapitchuk, but not be entirely appropriate for Chevak. In cases like this, the teacher or aide should adjust the curriculum to meet the cultural environment of the children. In much the same way, regular lessons in math, science, social studies, art, etc., can be made relevant to your particular village by using local materials, vocabulary, local resource people, etc. There may be a group of village elders or of concerned parents who can assist in keeping the local curriculum culturally relevant and accurate. Some school districts have Community School Committees who should be involved in this review.

Linguistic accuracy can be assured by referring materials to local resource people and to professional language experts such as those in the Yup'ik Language Workshop, Alaska Native Language Center or the BIA Bilingual Education Center.

Many Native American languages, including Athabascan and Eskimo languages, have only recently had a standard orthography - writing system - developed. Several religious groups had systems of writing these languages in the past, but these systems were not mutually intelligible even within the same village, nor did they wholly and/or accurately reflect the

grammatical structure of the languages. (Russion Orthodox used the Cyrillic alphabet, Moravian used their own Germanic based system, Catholics another and others in between). The Alaska Native Language Center has been actively involved in developing linguistically correct standardized orthographies of writing systems which can be used to develop literacy in the Native Alaskan languages. The standardized Yup'ik orthography, for example, can be used by any Yup'ik speaker regardless of his dialect. The alphabet used in this orthography can be used to accurately write any Yup'ik word that the speaker uses. Modifications can be easily made when using written materials in a dialect region different from the region in which the materials were produced.

The important thing to remember is that whatever you are teaching the children, be sure that it is culturally (and linguistically) relevant to their environment.

UNIT III QUESTIONS

1. Describe the four language learning steps.

2. What are the differences between first and second language learning?

3. What are the differences in how a Yup'ik child learns to speak Yup'ik and how an English child learns to speak English?

4. What are the differences in how a Yup'ik speaking child learns to speak English and an English speaking child learns to speak English?

5. Give an example of how you might make a math lesson culturally relevant.

6. Give an example of how you might make a social studies lesson culturally relevant.

7. Describe the relationship between culture and language.

UNIT IV ORAL LANGUAGE INSTRUCTION

The teaching of oral language is not to be taken lightly. In many ways it is the most important element of language arts, especially in bilingual programs. Teaching reading and writing seems to take up much of the monolingual (one language) teacher's time, but remember this is after the student has had six years of oral language practice. In a bilingual program, it is especially important that the teacher not teach or emphasize reading and writing skills until the students have demonstrated their oral language competence. Remember the language learning sequence:

Listening, Speaking, Reading & Writing

You should prepare your own lessons accordingly. First, be sure the students hear what you are saying and what you wish them to say. In second language classes, students may be unfamiliar with many of the sounds in words and phrases you are teaching and should be assisted in hearing them correctly - this will aid them in speaking clearly and accurately. One way of doing this is by repetition and aural/oral practice with the teacher as the correct speech model. In first language classes, students need practice in listening and speaking, also. They may speak the language, but you are the model for them to learn to speak better, fluently and correctly. In this unit, we will address several ways of teaching oral lan-

guage: listening, modelling, oral practice, stories, translation, dialogues and songs.

It is important to remember that, whatever method you use, oral repetition must occur. It is the repeated use of language skills which results in learning language skills. This is true of learning anything - "practice makes perfect." If you look at the Yup'ik language curriculum materials (Yup'ik as a Second Language, Central Yup'ik and others), you will see that lessons involve drills and repetition over and over and in sequence. By varying your presentation of this repetition, you can provide interesting, entertaining and effective lessons.

Read the following passages from A. B. Cheyney (Teaching Children in Different Cultures in the Classroom, Charles Merrill Publishing Company: 1976) about listening skills and speech modelling skills. Remember that his suggestions could be followed for lessons in both English and the Native languages (and make appropriate cultural adjustments).

The Teacher's Speech - Being an Exemplary Speech Model:

There is always the danger that teachers brought up in linguistically nonstandard environments will have speech problems. Even though they may acquire a standard dialect, they may unconsciously lapse into the dialect of the children they are attempting to help. An outstanding teacher I know became

quite concerned about this problem because she kept getting the feeling that they were affecting her more than she was them. Her principal suggested she set up a tape recorder in the cloak hall and turn it on just as the class began. She did this and in the course of the morning forgot it was on. Later she analyzed her speech for any linguistic lapses.

All of us need to constantly perfect our oral language skill if we are to present the finest of speech models. No teaching technique or device has yet been devised which will replace the exemplary speech behavior of a fine teacher.

There are numerous languages in use throughout the world. Most of these, including English, have variations or dialects that are broadly divided as standard and nonstandard. All languages and their dialects are systematic in their structure and usage and serve as communication vehicles.

Getting children to speak a standard dialect of language through an instructional approach has, for the most part, proved to be difficult. Self-motivation to learn the standard usage of a language appears to be the key to developing language proficiency. There are a number of techniques a teacher can use to help children develop fluency in language. But teachers must be aware of their own strengths and weaknesses in language facility as they seek to develop the language proficiency of children.

Listening

Effective listening becomes more difficult as noise pollution continues to rise. Not only are adults affected, Duker points out that listening must be taught on a systematic basis (just like reading) if children are to become more efficient in their language skills.

People listen very inefficiently. In the first place, they do not correctly understand much of what they listen to, and secondly, they forget what they listen to at a shockingly rapid rate.

> In a day of aural mass communication, there is an urgent need, especially in a democracy, for accurate, retentive, thoughtful and critical listening.
> Listening can, and certainly should, be taught at all levels of the educational process.[1]

Unfortunately, there are many problems that interfere with children's ability to listen effectively. Perhaps the major one from the standpoint of children from varied cultures is that they do not actually hear sounds not used in their native tongues. As an example, a Chinese student repeated a list of words to me, each having a different meaning, but to my ear

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[1]Sam Duker, "The Rediscovered Art of Listening. . . . Its Meaning for the Audiovisual Field." Audiovisual Instruction 8 December, 1963, p. 744.

every word sounded exactly alike. Often the words pen and pin sound different to speakers in specific localities of the country, but not to visitors who listen to these speakers.

Charlotte K. Brooks points out a number of other problems that students may bring to class in the listening area:

> If he is from a noisy or threatening environment, he may have "tuned out" so that he does not listen.
>
> If his home has been in the quiet country or a home where silence is valued, he may tune out because the school is too noisy and threatening.
>
> If he is accustomed to failure, in school or out, and is shouted at by parents or teachers, he may refuse to listen or respond because he dreads failing again.
>
> If he is alienated from society in general, he may choose to turn himself off in school, listening to nothing, or to inner voices.
>
> If he is deaf or partly deaf, or if he suffers from hunger or any physical defect, he may be unable to listen.
>
> If he does not see himself as a real or worthy person, he may conclude he is unable to learn.[2]

Types of Listening

No wonder many children have tuned teachers out. They have become deeply passive or marginal in their listening habits.

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[2]Charlotte K. Brooks. They Can Learn English (Belmont, California: Wadsworth Publishing, 1973), p. 28.

That is, the sounds around them make no impression unless they bear on their immediate needs. As I write this paragraph and think about this type of listening, it becomes evident that birds are chirping gaily outside my window. Stop a moment and listen to the number of sounds you have been tuning out. You could easily make a list of five to ten of which you had not been consciously aware.

Attentive listening is often improved with children (and adults) if they are given a few moments to prepare themselves for the directions or information to be given. As an example, a friend of mine said he had great difficulty getting the youngsters out of his swimming pool. What he did was to tell them to get out immediately, and it would take them ten to fifteen minutes to get that "last" dive in. So it was suggested that he tell the boys periodically the next time that they had ten minutes to swim, then five, then one. He tried this and when he gave the final announcement to get out, they left without an argument. This even works with teachers when they have been given a break during a college class.

Analytical listening is the process of thinking critically about what one has heard. It includes generalizing, inferring, organizing past experiences, and incorporating these experiences with what is being listened to. And if children are taken through this process of making a generalization in small steps, they then can be taught to think more analytically. As an example, in vocabulary development, Schmais states:

> . . . the children learned to listen in a new way. . . . we would "grow bigger" as the drum grew louder, "smaller" as the drum became softer. . . . As we moved we said out loud the word that described the motion, emphasizing each syllable with a separate thrust. . . . we "danced" such words as hor-iz-on-tal. . . . Many syllabled words were particularly easy to learn and remember in this way.[4]

The point I am trying to make is that listening encompasses more than just the hearing act. If, when we are teaching, we know exactly what kind of listening we want to provoke, then we can have more assurance we will attain it.

Improving Listening

There is no doubt listening ability can be improved through instruction. Our problem has been that we just expect children to listen ("Now listen, children!") and we have not taught them how to do this skill.

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[4]Claire Schmais, "Learning is Fun When You Dance to It." Dancer Magazine 40 (January, 1966), p. 34.

Developing effective listening skills for given situations takes effort and time. Listening is not "turned on" when it is needed, but it must be practiced on a daily - perhaps hourly - basis. Johnson suggests ten tips for listening.

Tips for Listening

1. Tie in listening improvements with everyday learning.
2. Make pupils "sound conscious."
3. Give listening tests.
4. Analyze pupils' listening habits.
5. Give listening exercises on a graduated scale, kindergarten to grade six.
6. Make certain that pupils know why they are to listen, what they are to listen for, and how they are to listen.
7. Teach listening directly and indirectly.
8. Don't expect complete learning in one presentation.
9. Remove potential distractions to good listening and help pupils adjust to those that cannot be avoided.
10. Develop criteria for good listening habits (attention, quiet, courtesy).[6]

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[6]Eleanor M. Johnson, "The Improvement of Listening Skills," Curriculum Letter No. 41, (Middletown, Connecticut: Wesleyan University Department of School Services and Publication, 1959), p. 4.

1. To develop attentiveness and the ability to remember specific information tape record a short story. Play the tape for a small group and have them write a paraphrase of the material or tell it in their own words. The tape can be replayed so that important information missed in the first playing can be added before the students write their final draft.

2. Put a picture on a wall and have a child sit with his/her back to it. Several members of the class can then describe the picture to the pupil so their voices are recorded. Allow the pupil to repeat the description of the picture into the recorder. Play back the tape and have the class compare the descriptions.

3. Record a short radio or TV news story that does not editorialize. Record a news commentator's opinion on the same event. Play back both tapes and ask the class to separate facts from opinions.

4. Record a story from a basic reader not used by the class. This story can be used to teach a variety of skills. Examples of questions that can be asked follow:

(a) Main idea questions

(b) Sequence questions (placing three or more events in proper order)

(c) Literal detail questions

(d) Critical reading questions (why or how)

(e) Vocabulary questions (what does the word _____ mean in the story?)

5. Record a story that the children know well, such as a traditional village or children's story. Make slight changes in the dialogue, and instruct the class to listen for the differences. Whenever the children hear changes, they should raise their hands. After the recording is finished, see how many of the inaccurate (and sometimes silly) changes the class can remember.

6. Record a description of the physical and personal characteristics of a few children in the class. As the tape is played, the pupils must listen carefully to determine which student is being talked about. The description of the class members can be continually changed by substituting new events that occur in class or in the village.

7. Record short reports, for example on cultural heritage activities, after school or during a quiet period. Replay reports for a small group at a listening station. When this group has heard the three or four reports, have them return to their seats and fill out a duplicated sheet with questions pertaining to information given in the reports. While they are completing this sheet, another group can take their places at the listening station. To increase attentiveness, it is a good idea to go over the questions before the recording is played.
Questions could also be answered verbally by non-readers.

8. To provide experiences in categorizing, record a list of words that contain the names of animals, famous people, or villages. Have the pupils divide an answer sheet into three columns. The three categories - animals, famous people and villages - should be written at the top of each column. When the tape is played, the pupils should write each word in the appropriate category.
If the pupils are not reading yet, they can draw pitures or use sounds (stamp, clap, etc.) to represent the word categories.

9. To teach your students to distinguish between relevant and irrelevant information, use this activity. Record a lesson on a specific topic, such as "How to Catch Beaver" or "My Vacation to Nome." At different points in the taped story, the students must listen carefully and jot down notes (key words or short phrases) that describe the information that is irrelevant. This can also be done verbally.

10. Draw several nine-block picture cards (three across and three down). Each block contains a drawing of an object (telephone, airplane, television, sno-go etc.) located at different positions on the various cards. Record a description of each object. As the tape is played, the children place markers on the proper drawings, as in Bingo. Start the tape at different places so that the same card does not win each time.

11. To ascertain the children's ability to follow directions, record the following script. Then move about the room as the tape is played to check the children's papers.

> "On your paper number from one through five on the left hand margin of your paper. Skip one line between each number. Listen carefully to the directions for each problem. Number one, draw four red X's. . . Number two, draw three green circles. . ".etc. etc.

12. A mystery sound game can be created with real objects when teaching children to listen and identify specific sounds. Put various objects (popcorn, nails, paper clips, stones, etc.) in separate coffee cans. Let the children shake the cans and see if they can guess what is in them.

13. Teachers can help children learn to listen and follow directions by placing several familiar objects on a table in front of the class. Familiar items could be a pencil, block, notebook, toy or eraser. The teacher then calls on a member of the class to take one of these items and give it to a certain classmate, put it on the teacher's desk, etc., saying the directions only once. This could also be used as a vocabulary supplement to cultural heritage lessons, using a harpoon, needle, etc.

14. Students can help make a secluded reading or listening center corner in the classroom. A room divider can be made from a large packing carton. The students can add personal touches with leftover wall paint.

15. Children can become more sensitive and discriminatory to sounds around them by constructing a "sounds" scrapbook. Have the children clip pictures from used magazines of people and objects that make sounds. The children can then approximate the sounds each picture represents on a tape recorder. As the pictures are shown on the opaque projector, the children can match the sound with the picture.

16. Community people, such as poets, dancers and singers, can be videotaped as they make their presentations before a class. This videotape can be used with other classes and for years to come.

Remember all of the above suggestions can be done in either English or Yup'ik.

The next step of oral language instruction after listening (and modelling) is, of course, speaking. We practice speaking every day of our life, but we need to practice some oral language skills more than others. Grammar and vocabulary are two aspects of language which we all need continual practice and development in whether in our first or second language.

One of the most valuable oral language techniques for teaching grammar and vocabulary is the use of dialogues. These can be entertaining and educational at the same time and are an excellent way to teach grammatical structures and expand vocabulary (which can be dreadfully drab when taught in isolation).

It is important to provide learning situations in your class in which students have the opportunity to practice oral skills over and over. Rote memory can be dull, but as repetition is necessary, spice it up by varying the situation. Dialogues, games, and visuals and role playing are ways to do this.

Beware of over-emphasizing vocabulary. Just knowing a lot of words, vocabulary, is not going to improve your communication. It is primarily through the structure of the language that we communicate. The structure of the language is how we put phrases, words and sounds together to convey meaning. Vocabulary is important to the extent that you would need to know what words are formed by the sounds I make. However, vocabulary alone does not promote communication. The words "cat my store ran and to bated I the with breath" have little meaning by themselves. By using correct structure, I can communicate what happened: "My cat and I ran to the store with bated breath." You now know: who = my cat and I, did what = ran, where = to the store. You may not know how "with bated breath" unless these words were in your vocabulary. Both vocabulary and grammar are part of the structure of a language and are necessary for communication. Remember, vocabulary is how words are formed from sounds and what these words mean in isolation; grammar is how these words are put together into phrases or sentences to communicate.

Too often language teachers spend their time going through lists of words "This is a _____" or "Una _____" and don't put the words into relevant contexts. By putting the vocabulary into structured exchanges you will teach the children not only the vocabulary but also the grammatical context in which they may use the words. By varying the grammatical context and having children act out conversation, more vocabulary and grammar may be taught in a realistic manner, or at any rate, more realistic than most.

Situation: Sam meets Pam walking down the road. Pam has a ball.

Sam:	Waqaa! Cangacit?	Hello! What do you have?
Pam:	Waqaa! Angqangqertua.	Hello! I have a ball.
Sam:	Una cauga?	What is this? (touching ball)
Pam:	Angqauguq. Angqangqertua.	A ball. I have a ball.

Dialogues need to be structured carefully, however, to avoid presenting children with sounds and phrases they are not ready to handle. Difficult grammatical structures should not be introduced to a beginning level student. The way to avoid this is to sequence your dialogues into learning steps. Always be aware of what pre-skills are necessary for your dialogue and be sure you have taught those pre-skills.

For example, a simple introductory dialogue may go like this:

X:	Waqaa!	X:	Hello!
Y:	Waqaa!	Y:	Hello!
X:	Kituusit?	X:	What's your name? (literally, who are you?)
Y:	Mary. Kituusit?	Y:	Mary. What's your name?
X:	John. Piuraa!	X:	John. Goodbye!
Y:	Ii-i, piuraa.	Y:	Yes, Goodbye!

The students would learn how to greet each other, a common farewell, how to ask and respond to a particular question, and how to show agreement. All with a four word vocabulary.

The next dialogue would build upon the pre-skills learned and add another step:

X:	Waqaa! Kituusit?	X:	Hello! What's your name?
Y:	Sam. Kituusit?	Y.	Sam. What's your name?
X:	Mary. Cangacit?	X:	Mary. What do you have?
Y:	Angqangqertua.	Y:	I have a ball.
X:	Una cauga?	X:	What is this?
Y:	Angqauguq. Angqangqertua	Y:	A ball. I have a ball.
X:	Ii-i, una angqauguq. Piuraa!	X:	Oh yes, this is a ball. Goodbye!
Y:	Ii-i, piuraa!	Y:	Yes, goodbye!

The dialogues can continue to be sequenced and expanded, including review of pre-skills and adding new steps.

(Maraq is holding a cup;		Arnaq is holding a ball)	
X:	Waqaa! Kituusit?	X:	Hello! What's your name?
Y:	Maraq. Kituusit?	Y:	Maraq. What's your name?
X:	Arnaq. Una cauga? (touching cup)	X:	Arnaq. What's this?
Y:	Una saskauguq. Tauna cauga? (pointing at ball)	Y:	This is a cup. What's that?
X:	Una angqauguq. Tauna cauga? (pointing at cup)	X:	This is a ball. What's that?
Y:	Una saskauguq. Ca assiksiu?	Y:	This is a cup. What do you like?
X:	Assikaqa saskaq. Ca assiksiu?	X:	I like the cup. What do you like?
Y:	Assikaqa angqaq.	Y:	I like the ball.
X and Y trade objects.			
X:	Piuraa!	X:	Goodbye!
Y:	Ii-i, piuraa!	Y:	Yes, goodbye!

These are all very simple teaching dialogues and are not very realistic, however, I hope they illustrate the process of sequencing. You can vary dialogues to covery specific topics or objects which occur in the children's real life environment. Let the children make up situations to role play.

Look at pages xi-30 in Goosen, Navajo Made Easier to see how he uses dialogues to build language skills sequentially and also how he builds cultural information into the lessons. Notice that he has built entire language and culture lessons around each dialogue. He has structured each dialogue so that it builds upon the learned skills. These dialogues were originally

developed for adults and so begin at a more complicated level than would be appropriate for children. However, the principles are the same. Look through the book and see how he has organized these sequential dialogues into situation clusters. Each group or cluster of dialogues deals with some real life Navajo situations.

Read Collier, page 13-15 for further discussion about dialogues, especially as used in Yup'ik second language programs.

Another aspect of oral language instruction is translation. There are good things and bad things about translations. One of the good things is that in oral language situations, it allows non-speakers to keep up with what is going on. But most importantly, translating materials from one language to another makes these materials available to all, and sharing ideas becomes possible.

However, there are dangers in translations and these may be summed up as <u>translation does not necessarily equal communication</u>. There are some terms and concepts which can not be translated literally and retain their meaning. But if not translated literally, it is communication second-hand - interpreted through the translator, who may not wholly understand what the original speaker wishes to communicate. Keeping these points in mind, listen to the audio tape on translation.

It contains a marvelous comedy of miscommunication in Yup'ik which we prepared to illustrate the unintentional humor of literal translation.

One of the frequent uses of translation in oral language lessons is in story telling. Many stories have basic ideas which can be shared between two cultures and retain their educational and entertainment value. However, the teacher must carefully check for possible cultural inaccuracies and may need to clarify or even modify some aspects of the story for cultural relevance. For examples, look at Kavirluq Nacacuar (Little Red Riding Hood) and Kuul'tilakessaaq Pingayun-llu Taqukaat (The Three Bears) as translated by Paschal Afcan. Kuul'tilakessaaq Pingayun-llu Taqukaat, written a year earlier than Kavirluq Nacacuar, has been translated literally with little or no change for relevancy. Also, the pictures are entirely "kassaq" and make no attempt at relevance. In using a book like this, I would recommend that the teacher prepare his/her own illustrations and tell the story orally.

Pat has retained the basic plots of both the original stories but in Kavirluq Nacacuar, there are small changes (what is in her basket, what she and the wolf say, what she, the hunter and grandma eat, et cetera), which make the story more relevant to the cultural environment of Yup'ik children.

The illustrations also support this slight cultural adjustment by portraying Yup'ik style clothing, houses, et cetera. This story could be used just as it is for story telling or reading.

Of course, both of these stories are usually well known to children and they would probably love them in any form. However, it is usually the responsibility of the teacher and aide to see that information and entertainment in the classroom are presented in an educational and relevant appropriate form.

Another way to use stories such as these in oral language lessons is to have the children act them out like a play. This stimulates expressive (speaking) as well as receptive language (listening). Story telling is entirely receptive on the part of the students, although you could enrich this by asking students questions about the story or pictures as you read or tell it.

Besides Kavirluq Nacacuar, an excellent example of a translated story made culturally relevant is Caurluq by Marie Blanchett. This is a Yup'ik version of Cinderella. As you read it, notice how the illustrator has enriched the cultural context of the story as well as how Marie has modified the basic story to fit the Yup'ik culture.

For more information about sharing through translations, read pages 1-10 in Roessel's Coyote Stories. Then look at the story "Coyote and the Skunk" on pages 11-30 in Roessel and

on pages 1-25 in Dolch's Navajo Stories. The story of Coyote and the Skunk illustrates how stories can become changed by translation. The story as told in Coyote Stories, is a culturally accurate translation changed from a literal translation only to make it read more smoothly. This was prepared by Navajo staff members of the Navajo Curriculum Center. The story as told in Navajo Stories was prepared by E. P. Dolch, who is a non-Navajo. As you will see by comparing the two stories, there are several differences in the way the same story has been told. Some are due to Dolch's lack of knowledge about Navajo culture (no war dance, for instance) and some are due to his effort to use only simple sight reading words ("brother", not "cousin"). There is nothing "wrong" with modifying a story to meet educational objectives such as using simple sight vocabulary words, but the author should have made an effort to retain the correct cultural aspects of the original.

When you tell stories be sure they are meaningful to the children (culturally relevant) and that the stories are culturally accurate in their portrayals.

Besides dialogues and translations, games (which we'll cover in Unit VI) and stories, another important method for oral language teaching is through the use of songs and

poetry. The problems mentioned in reference to translation apply here, also. Remember to check for cultural relevance and linguistic accuracy.

You can use traditional songs and dances in your classroom through recordings or local resource people. Eskimo dancing is a rich cultural heritage to share with the children. In Hooper Bay and Tununak, the students learn how to compose traditional songs and dances as part of their bilingual/bicultural program. They are taught by a village elder. Further information about the use of songs in teaching can be obtained by attending the Ikayurilriit Unatet conferences or by getting copies of the taped presentations about traditional dance and storytelling.

Another way

is to use modern children's songs and substitute your own vocabulary. For example, Esther Green has done this in her songs in Nuqaq'am Yuarutai Elitnaurissuutet. The collection in Yuarutet prepared by the Yup'ik Language Workshop contains further examples. By using this technique, you can use a song to teach a particular concept or vocabulary, for example, days of the week or ways to greet people.

Students can be a good resource for songs and poetry. This is a good way for them to apply the language skills they are learning. An example of this is seen in the beautiful

Through Yup'ik Eyes by the students attending St. Mary's schools. Here are some examples from this book:

Upnerkaq
(Written and translated by Homer Hunter)

Upnerkaq maanetuq aka
Qanikcaq urugtuq
Cali carvayagat qurllurtut

Cella kiiriinartuq
Akerta malikluku,
Qutegtellriit kegginat pugut-llu.

Yuget wangkutun quyaut pitekluku
Upnerkam cikirluta nunanirnarqelriamek umyugameng.

Spring

Spring is here
The snow is melting
And little streams are flowing.

The weather's getting warmer
The sun is shining,
Bright faces are appearing.

People like us thank the spring
That gives us a happy feeling.

Aiparraamun Ayaumalriamun
(Written and translated by Alma Westdahl)

Ayaumakuvet aiparraraang,
Umyuaqekiu una:
Yuqsiusngaicugnarqakuk wangkuk
Akertem acianeskumnung
Tuani ernermi
Cali qavaqumuk iralum aciani
Taumi unuakmi.

To My Friends That Are Away

When you are away, my friend,
Remember this:
We may not be far away
If we are under the sun
On the same day
And sleeping under the moon
On the same night.

It should be noted that most of these poems were written in English first and then translated into Yupik. The same problems in literal translations mentioned previously apply here also. There is some awkwardness in the Yupik poems as they are not written in an entirely natural Yupik way.

There are three assignments for this unit as well as the questions in the outline. You are to prepare all three assignments, but demonstrate only the dialogue.

1. Assignment: Prepare four dialogues in your native language appropriate for the age/skill level of a particular group of children. Indicate the age/skill level. Sequence the dialogues, but keep them simple. Demonstrate one of these dialogues by teaching it to a group of students who are not native speakers of the language. Make notations on your paper of which words, phrases, or sounds they had special trouble with. Indicate on your other dialogues where you may need to change words or phrases as a result of what you learned during the demonstration.

2. Assignment:

a. Write down a short traditional Yup'ik (or other Native American) story in Yup'ik (or other Native American language). May be from a book or from something you've heard. Translate the traditional story into English. Try to avoid literal translation and still retain the cultural flavor of the original.

b. Write a short story in English (may be from a book or from something you've heard). Translate the story into Yup'ik (or other Native American language).

Here is an example of a story one student translated from Yup'ik into English:

A mischievous young lad about the age of five or six, who was quick with his tongue, lived with his grandfather in a small village. During that time, food was very scarce. They had to feed the whole family and the team of dogs, with no fish in the rivers and streams, no birds in the air, no seal under the ice, no game on the land, no berries on the tundra and no greens in the ponds. There was no food.

One evening after sunset the grandfather was checking his hunting gear, making preparations for any sign of game, when a faint rattling of heavy chains came from the other end of the village. Then a strong voice asked, "People inside, are

you hungry?" The whole village heard every word as it went house to house. People were so afraid, no one spoke, even the dogs. They whimpered and huddled close together.

The little boy and the grandfather lived in the last house. The grandfather knew the grandson too well, knowing he'd answer the strong voice. He piled fur blankets, skins, parkas, anything he could get ahold of. Not only did he put furs on top of him, he also sat on him, telling the boy not to say a word. As they heard the strong voice coming closer and louder, the old man prayed the boy would heed his warning.

It climbed over their mud hut to the window on top, asking, "People inside, are you hungry?" In spite of the covers and the old man, the young boy answered, "Yes, we're hungry! Yes, we're hungry!" The strange voice echoed his reply, "Yes, you're hungry! Yes, you're hungry!" and faded away.

The old man walked out the next morning and found a trail leading to a hole in the ice, bubbling with blackfish.

3. Assignment:

a. Compose a short poem in two languages.

b. Compose a short song in Yup'ik (or other language) which teaches a specific skill. (Include tune.)

UNIT IV QUESTIONS

1. Should you teach reading and writing to beginning language students? Why or why not?

2. Give two examples of ways you can get students to listen carefully, to hear accurately.

3. Describe:

   a. vocabulary

   b. grammar

   c. structure

   d. dialogue

4. Why is dialogue a good way to develop oral language skills?

5. How did your dialogue demonstration work out? What did you discover about teaching dialogues?

6. What are the good and bad aspects of translations?

Good:

Bad:

7. Which of the books with translated stories did you like best? Tell why.

8. How can illustration affect story telling?

9. Why is repetition important?

10. List four stimulating oral language methods you have learned in this unit.

Attach your dialogues, stories, poem and song to this page and hand them in to the FCC.

UNIT V BILINGUAL/BICULTURAL INSTRUCTION

Before we go into specific activities, I want you to consider ways in which you can work bilingual/bicultural curriculum units into your own language arts and cultural heritage programs. A useful approach to an integrated curriculum is to use the core approach. This enables a teacher in a "regular" program to integrate bilingual/bicultural activities into his/her lessons as well as providing the bilingual teacher/aide with a means of combining Native language and culture with a variety of subject areas. This integration enhances the bilingual/bicultural lesson as well as ensuring the relevance of lessons in other subject areas.

In this core approach to teaching, a central concept forms the core of an entire teaching unit. Various subject and skill areas, such as math, science, health, language arts (reading, writing, and oral language) et cetera, can then be taught as they relate to this central concept or topic. For example, suppose we choose "The Family," a social studies topic, and the concept "The Family is a group of related people who live and work together, whose roles or jobs are necessary for the survival and well being of all members." This unit might look like the following:

Unit A The Family

Concepts:

a. Families are composed of mother, father, sister, brother, etc.
b. Family members work together to survive.
c. Each family member has a role important to the family.
d. Each family member contributes to the survival of the family.

(Unit can be taught in Yup'ik and/or English depending on the school model)

Language arts

Vocabulary:

Mother, father, brother, sister, daughter, son, baby, infant, child, cousin, aunt, uncle, grandmother, grandfather, et cetera.

Oral language activities:

a. Tell stories about families in your village or region (traditional and modern).
b. Local resource person tells traditional legends and stories about how families lived, worked and survived long ago.
c. Create a family, designate members and act out family activities illustrating how family members interact and survive.
d. Use dialogues which teach language concepts.

Reading and Writing activities:

a. Make experience charts about family activities.
b. Make a booklet "My Family".
c. Write poems about families.
d. Create a family living in your village: write stories about what each member does.
e. Make slide/tape show of this make believe family.

Mathematics:

a. Measurement and comparison: sizes of family's boots, clothing, et cetera.
b. Measurement and geometry: prepare models of family members and their house (to scale for older students) - also household items. If each child makes a model of their own home, you could make a model of your village.
c. Computation: Story problems about family involving food preparation, building, hunting, etc.

Science:

a. What the traditional family did at different times of the year.
b. What the modern family does at different times of the year.
c. Effect of weather and time of day on the family.
d. Use of science in the home: food procuring, food preparation, maintenance, etc.

Health:

a. Family health concerns, traditional and modern.
b. Home safety.
c. Correct nutrition, both traditional and modern food.
d. Medicinal herbs, etc.

Music:

a. Traditional songs about family and family members.
b. Make up songs to fit local family stories.
c. Make up songs about "created" families.
d. What songs/music did traditional families sing?
e. What songs/music do modern families sing?

Art:

a. Draw pictures of family members, traditional and modern.
b. Draw pictures of family activities, traditional and modern.
c. Use illustrations to make a slide show about families.
d. Have local resource person show how to make certain items - such as made by family members in the past or present.

Physical Education:

a. Games families can play together - traditional and modern.
b. Traditional dances.

Social Studies: (Summarizes other activities)

a. How family works together to survive - traditional and modern.
b. Resource people tell about old and new ways in which family works as a unit.
c. Roles of family members.

This unit could then become an introduction to the next concept "The Village.". In the village unit students would learn how families interact as a group - the village. I have chosen social studies topics as the core (family, village, region, subsistence, etc.) because I have found it the most versatile subject area. However, you may be able to think of others.

The above unit is an example of how curriculum may be integrated around a central concept to provide relevant instruction in all subject and skill areas. You may not find yourself in a situation where you have enough time to teach all of these subjects during your class time. Most bilingual/bicultural teachers and aides in Alaska are in language arts and/or cultural heritage programs where they have only an hour with each group of children. Those teaching in first language programs usually have a prepared curriculum, for example, the Primary Eskimo Program, which is already integrated to some extent. However, you will be able to use your time more effectively by integrating portions of your lessons wherever possible. As a teacher you have the free-

dom to use your judgment about how you will present required materials and to what extent you will follow prepared teacher's guides. By learning to develop your own lesson plans and how to use relevant portions of prepared materials as well as a variety of teaching techniques, you will become more versatile as a teacher and potentially of greater service to your students.

Read page 1-32, in the introduction to Central Yup'ik by Edward Tennant. He has many valuable tips for bilingual/ bicultural teachers and aides to keep in mind while preparing and teaching language arts lessons in a bicultural setting.

Read pages 1-12 and pages 16-22 in my Teachers Supplement to Yup'ik as a Second Language for several points about the teaching of vocabulary, commands, song, etc., in bilingual/ bicultural lessons. Look at the sections of Yup'ik as a Second Language mentioned in the Teachers Supplement.

For ideas of how to use written materials, look at the booklets prepared by Yup'ik Language Workshop staff:

Yuungcaristenguyugtua by Marie Blanchett
Yuum Temiin Elpeksuutai by Paschal Afcan & Irene Reed
Yupiaruyulria by Steve Jacobsen & Mary Toyukak

Yuum Temiin Elpeksuutai could be used to teach language arts lessons integrated with health/science concepts. You and your students could prepare similar booklets.

Yupiaruyulria is an example of a story which could be used in a lesson combining language arts, culture, and social studies. Students could add their own material.

Yuungcaristenguyugtua illustrates how you could make up stories of village happenings and develop life-goal thinking. (What do you want to be? Write or tell a story about it - with illustrations.)

All these booklets and others can be used in oral or reading lessons to enhance specific skills or concepts introduced in the lessons.

For your assignments in this and following units, I want you to prepare objective lesson plans and demonstrate them to the class. An objective lesson plan is one which follows this outline:

1. Objective: What you expect the students to be able to do as a result of your teaching. Be specific! (For example; the students will be able to respond correctly to the question "Cangacit?" while pointing to body parts.)

2. Method:

   a. Pre-skill - what the students need to know before they begin the lesson. (for example, need to know "Waqaa, kituusit, wiinga")

   b. Review: songs, dialogues or previously taught items which are built into the lesson.

   c. Materials: what media, materials, objects, etc., you are going to use to present the lesson (for example, pictures of body parts, tape recordings of songs)

   d. Procedure: What you are going to do, step by step, to teach this lesson. What you expect students to do, step by step, as they go through the lesson. What provisions you have made for correcting errors or meeting special problems.

3. Evaluation: How you are going to determine whether or not the children are able to do what you expected (did they achieve your objective?)

An example of a lesson following this format, and such as you will be assigned for Unit IV, is as follows:

Objective: The students will be able to answer the question "Cangercit?" correctly while pointing to various body parts.

Method:

a. Pre-skill - Vocabulary taught previously:
Ciisguk, putukuq, tusgek, qamiquq, it'gak.

b. Review: Dialogue previously taught: "Waqaa!
Kituusit? Wiinga _____"
Song of body parts

c. Materials: own body parts, tape of song,
red & blue hats

d. Procedure: (T=Teacher, S=Student)
T: Waqaa!
S: Waqaa!
T: Kituusit?
S: Wiinga _____
T: Do you remember our song of body parts?
(Play song) Let's all sing together
while touching the parts named.

T & S: (All sing song. To the tune of "Are you sleeping?")

Qamiquq, tusgek, ciisquk, it'gak
Elitauka, elitanka
Qamiquq, tusgek, ciisquk
It'gak, qamiquq, tusgek
Ciisquk, it'gak

T: (points to own parts) What is this? Una cauga?
S: (one at a time) qamiquq, tusgek . . .etc.
T: Do you have a . . .(each item)? Point to it.
S: Yes. (point to it)
T: Now let's learn how you can tell me that you have something.
(acts out two people talking by using two hats)
T1: Waqaa! Kituusit?
T2: Waqaa, wiinga Sam (red hat). Kituusit?
T1: Wiinga Mary (blue hat). Cangercit?
T2: (points to qamiquq) Qamiquugertuq, Mary. Cangercit?
T1: Ciisgungertua.
T: (May continue to introduce all the terms)
Now you tell me what you have. Repeat these after me:
Cangercit? (points to head)

T: Qamiqungertua
S: Qamiqungertua (pointing to head)
T: Cangercit? (Points to foot)
It'gangertua.
S: It'gangertua.
T: (Continues with each word and repeats as necessary.)
(asks individual students) Cangercit?
S: It'gangertua (points to foot)
T: That's right. It'gangertua (emphasize -ngertua as necessary).

Continue until students seem to have grasped question and answer. If students have trouble, correct immediately but positively by having them listen to you saying the correct form.

Evaluation: Have students act out dialogue with one another, being sure that all words are used in the exchange. Have students draw picture of their bodies, labelling parts, then telling you what they have.

Pages 36-37 in Central Yup'ik have other suggestions as to how to teach this lesson. As you can see by looking at these pages, I prepared my own lesson plan by taking content from this and its companion lesson in the Yup'ik as a Second Language Curriculum (upon which the Central Yup'ik course is based) and adding my own ideas about methods for teaching this content.

This is also what your assignments for this unit are: take concept ideas or lesson content from the prepared curriculum materials which are used in your local school and prepare your own bilingual/bicultural lesson plans. The curriculum materials may be from the Central Yup'ik curriculum as used in some LKSD scools, the Primary Eskimo Program as used in

some BIA and LKSD schools, or the Yup'ik as a Second Language program used in some LKSD, SMSD, LYSD schools. Use whatever materials are used in your local village school. If your local school does not have any of these prepared curriculum materials, create your own bilingual/bicultural lesson by using materials from the regular curriculum. You may also create your own lessons using your own ideas, of course.

You are to demonstrate your lesson to the instructor/coordinator and/or to the other college students. You may do this by using the lesson in your elementary or secondary classroom during the regular school day (be sure to let your principal see your lesson plan) or by having some students or children come to your college class as "guinea pigs".

Assignment:

1. Prepare a bilingual lesson which is culturally relevant to your village/students and which develops skills in: language arts, music, and art.
2. Prepare a bilingual lesson which is culturally relevant to your village/students and which develops skills in: science, math, health or a combination of these.
3. Prepare a bilingual lesson which is culturally relevant to your village/students and which develops skills in: social studies, language arts and other areas.

You will only be asked to demonstrate one of these three prepared lessons. The checklist which the Field Center Coordinator or Monitor will follow in observing your demonstration is as follows:

LESSON PLAN/DEMONSTRATION
CHECKLIST

1. Is the objective clearly stated? Does it state exactly what the students are to be able to do as a result of the lesson?
2. Is the objective specific and limited enough that the students can achieve the lesson within the given time?
3. Are the pre-skills needed for the lesson clearly stated?
4. Are the materials described?
5. Does the lesson plan include clearly detailed descrip-

tion of the procedure to be followed?

6. Does the lesson plan include a means of evaluation?

7. Is the evaluation clearly related to the objectives?

8. Did the demonstration build upon the students' pre-skills?

9. Were the demonstration materials well organized and developed?

10. Was the lesson easy to follow?

11. Was the procedure used effective?

12. Was the procedure used clear?

13. Were the steps which develop the lesson clear?

14. Was the procedure used in the demonstration the same as the one written in the lesson plan?

15. Did the demonstrator adjust his lesson to accomodate student problems?

16. If there was a deviation from the prepared lesson plan, was it to meet individual problems? Or other? Explain:

17. Did the evaluation evaluate the objectives stated?

18. Did the demonstrator achieve his/her objectives?

COMMENTS:

UNIT V QUESTIONS

1. What is the "core" approach?

2. What is your opinion about using such an integrated curriculum?

3. Write a brief outline of an objective lesson plan.

4. What bilingual/bicultural curriculum materials are used in your local school?

5. What does Tennant say about dialect differences?

6. "The key to good teaching is the rapport between student and teacher." How would you explain this quotation from Tennant?

7. What does Tennant say about the importance of the teacher being truly bilingual?

3 lesson plans

UNIT VI BILINGUAL/BICULTURAL GAMES

Games are too often overlooked as a teaching technique, but they are a very effective tool in the teacher's "bag of tricks." When someone tells you that the children are playing games, you, as well as others, probably think of them "wasting their time" or taking "time out from real learning." I have heard both of these phrases used. However, children learn at least as much, if not more, through "playing" as they do through "working." As Lee says:

> . . . indeed, what great difference is there between 'work' and 'play' when concentration is sharply focused and the learner's energies stretched to the full?

Games used to teach various skills can come from prepared materials, such as in the Lee and Collier books, or they may be made up from games the local children play in the villages, from traditional games of the local culture, from games observed elsewhere, or just something fun the teacher or aide has thought of.

One of the advantages of using games to teach is that you can teach a specific skill while at the same time reinforcing various social and other skills and encouraging good self images. For example, I may want to teach children to recognize the difference between "he" and "she" and use these gender

words correctly. This is not an easy task for speakers of many Native American languages as few have gender discrimination. Navajo and Eskimo, for example, do not discriminate "he/she did something," thus it is hard for students to learn this culturally relevant (in Kussaq culture) skill.

I could teach this by having each student go around the room saying "he" or "she" as they point at each boy or girl. I could have them clap their hands whenever I said "he did something" and snap their fingers whenever I said "she did something." In fact, I might use both these approaches, but only as an introduction. Recognizing the use of he/she is just a small first step. My objective is that the students will use he/she correctly in action phrases themselves. Thus my next step would be to create situations where the students speak the action phrases themselves. This may be to have boys and girls do things, and have the others say what they are doing:

Billy walks back and forth in front of the class.
T: Billy is walking. What is he doing?
S: Billy is walking.
T: What is Billy doing?
S: He is walking.

Mary skips back and forth.
T: Mary is Skipping. What is she doing?
S: She is skipping.

This can get quite boring and lose its meaning after repeated rote recitals. Students cease to equate the oral patterns with

real speech, "talking." This is not to say that you shouldn't use patterns - you should! Lots of practice is necessary in learning a language. However, don't use patterns over and over in isolation. This is where games can be very handy. By having the students play an exciting, motivating game which "incidentally" relies upon their skill at discriminating eg. he/she, you will find the students internalize the skill more quickly than through strict rote learning.

Read pages 1-14, 65-67, 87-89 and 116-118 in Lee, Language Teaching Games for more information about using games.

Read pages 23-35 in Collier, Teachers Supplement to Yup'ik as a Second Language for several suggestions for games. Also there are innumerable examples of games in Lee. (Be sure to look in Yup'ik as a Second Language in correlation to the Teachers Supplement.)

A note about card games and other small group/table games: These games are useful in skill reinforcement and allow the teacher to individualize instruction by providing an activity which groups of students can do on their own while the teacher works with other students. Once taught the basic procedures, children catch on quickly and may even add their own ideas.

Several examples of card games are attached in the back of the Outline - You are welcome to cut them out and make cards of them.

Assignments:

1. Prepare a language game from Lee. Adapt it to your local culture and language. Indicate age/grade level of students.
2. Prepare a language game from Collier. Choose a game which you could use to teach skills in both English and Yup'ik (or other language). Prepare it in both languages, indicating where culturally relevant adjustments need to be made.
3. Prepare a local traditional game which you have modified to teach a specific skill. Indicate the skill or skills being taught and the age/grade level.
4. Prepare a local children's action game which you can use to reinforce specific language skills.

You will demonstrate two of these games by teaching and playing them in class with the monitor, or field center coordinator, and/or other students. Hand in a written description of how to play the game and the game materials. The FCC will send these to me with his/her comments.

(An example of #4 would be like what I once observed in St. Mary's. The bilingual teacher had the students (high school) playing lapball. As each player reached the end of the court, the teacher gave them a Yup'ik vocabulary word on a card.

The students had to tell him the word before he recorded their score. The skill: to reinforce Yup'ik reading skills. The game: lapball.

UNIT VI QUESTIONS

1. Are games a waste of teaching time? Tell why or why not.

2. Describe and illustrate how you could display student scores in a motivating way.

3. Describe how you would use games in your classroom.

4. List some games you see children play during recess which could teach various language skills.

5. What are some local traditional games which could be used to teach specific language skills?

UNIT VII CULTURAL ENRICHMENT VIA CULTURAL HERITAGE

When you hear the term "cultural heritage" what do you think of? Most people think of traditional arts and crafts activities, material artifacts. Because of this, cultural enrichment programs involve having local resource people come into the school and demonstrate how to weave a basket, make a sled, carve ivory or do other handicrafts. Cultural heritage is much more than the material products of a culture. Culture is the way people think, it is shared ideas and values, expressed through various forms. The cultural heritage is how the people survived, what they thought, what they did, what they believed, how they lived and much more. A cultural enrichment program which is built upon the cultural heritage of a people should include not only the material products of that culture, but also songs, music, stories, subsistence activitites, medical and social practices, etc.

There are many ways to use cultural heritage in the classroom, several of which have already been suggested (Outline: pp. 75-77) One of the ways to use local resource people is to have them come into your classroom. Sometimes this is difficult, but you have other options. You can take the children on mini-field trips to observe a person engaged in a traditional activity or working in a traditional way at some task. You can record a description of an activity with tape and camera.

You can have students talk to various older poeple about their past and their philosophy of life and the "old ways." You can use all of this material to develop and implement instructional units which teach specific language and social studies (and other) skills.

Kalikaq Yugnek is a product of students collecting traditional and local interest stories and stories about traditional lifestyle from resource people in various villages. As you can see by looking at these journals, they are mostly translations of oral interviews. We talked about things to keep in mind about translations in Unit IV. However, this procedure of collecting and translating involves the students in a good learning experience, can develop language skills in both languages, expose the students to a broad range of cultural activities, as well as preserving much oral traditional information. The BIA teachers at Nunapitchuk used this procedure also and produced a marvelous bilingual/bicultural booklet of local information. I used to have Navajo and Apache students collect and illustrate their own family stories which we then made into slide/tape presentations for the rest of the school and community.

Other examples of traditional stories and ideas being collected and written in such a way that bilingual/bicultural teachers can use them are such books as Akiugnerit Ciuliamta,

edited by Susan Henry, produced by the BIA Bilingual Education Center as part of their beautifully prepared collection of storybooks. Also, Tukutukuarall'er, a traditional story told by Anna Joe and transcribed by Paschal Afcan, as part of the extensive Yup'ik Language Workshop series. Books like these are available from the Bilingual Education Center and the Yup'ik Language Workshop (KCC) or can be compiled in your own village by your own students. Printing services are available through ESEA Title VII materials development centers or you can make slide shows with your school or personal camera.

Read pages 17-22 in Collier for more information about cultural enrichment via cultural heritage as used in the Yup'ik as a Second Language curriculum.

One of your assignments for this unit is the final project for this course. Use all the information previously presented and your previous assignments to develop an instructional unit which is culturally relevant, builds upon the cultural heritage of the students and teaches various language arts and other skills. This instructional unit will be in place of a final examination and questions for this unit.

Assignments:

1. Prepare a cultural enrichment lesson which involves a cultural heritage activity from your local community. Write it in an objective lesson plan format (Outline pp.80-82)

   Indicate what your local resources are for this, and how you would have the resource people interact with the students.

2. Prepare a complete instructional unit (similar to that described in Unit IV, if you wish) which includes culturally relevant language arts and social studies lessons, cultural enrichment activities and which you can use to teach various language and other skills in your bilingual/bicultural program. Include illustrations, cards, vocabulary, posters, charts, as well as indicating local resources and describing how you propose to use this in your school.

Yupik
singular
-uq
plural
-ut

ayagtuq

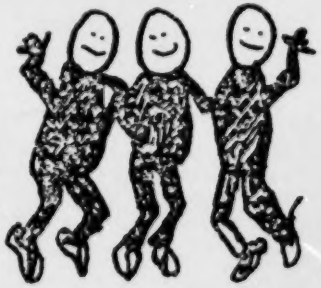
ayagtuq

ayagtuq

taiguq

taiguq

taiguq



taigut

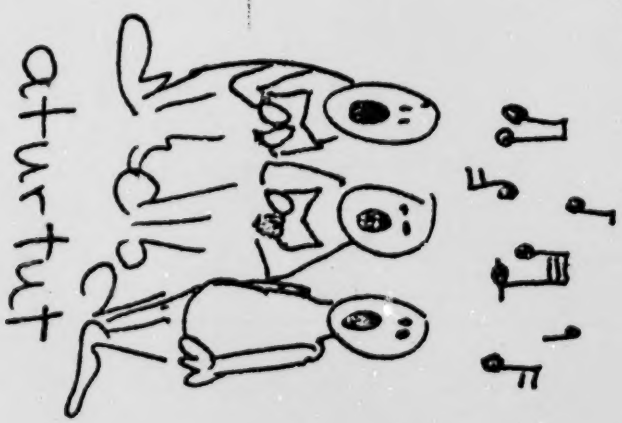
taigut

ner'ut

aturtut

ner'ut

aturtuq



aturtut

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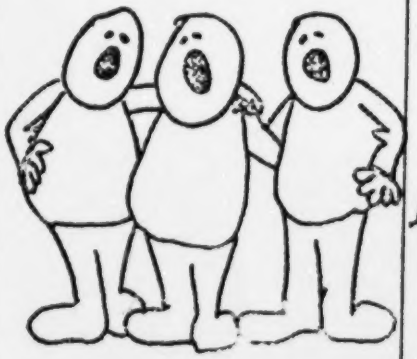
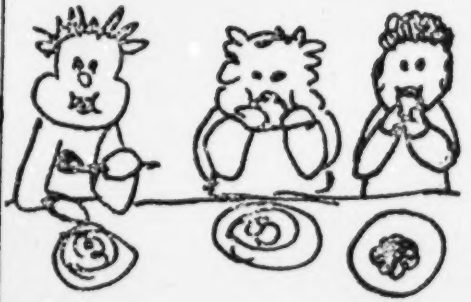
ner'uq

ner'uq



aturtut



ner'ut

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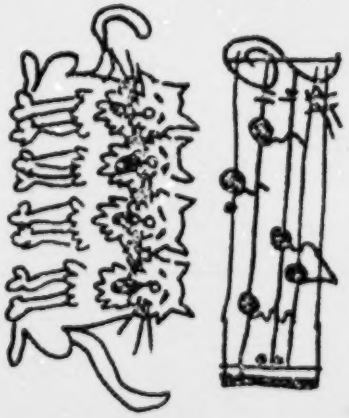
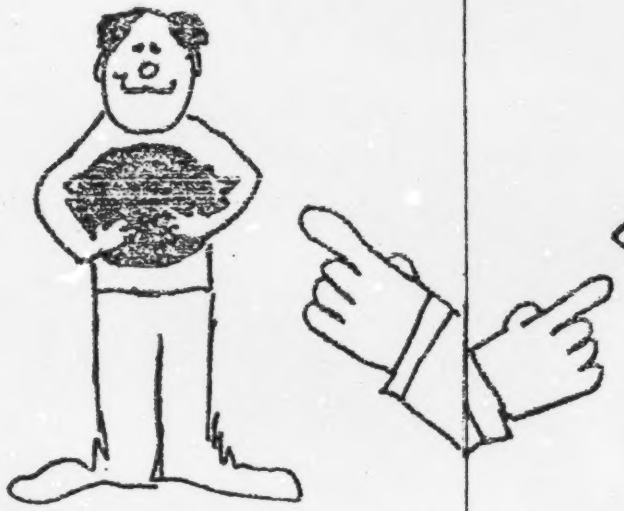
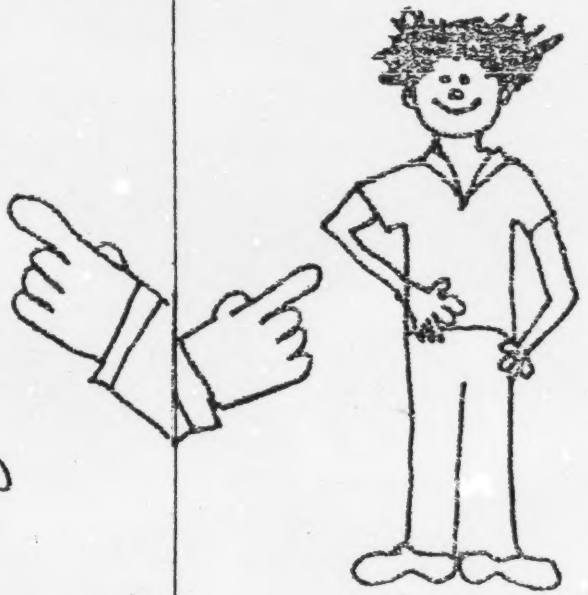


ner'ut

Your ball is green.



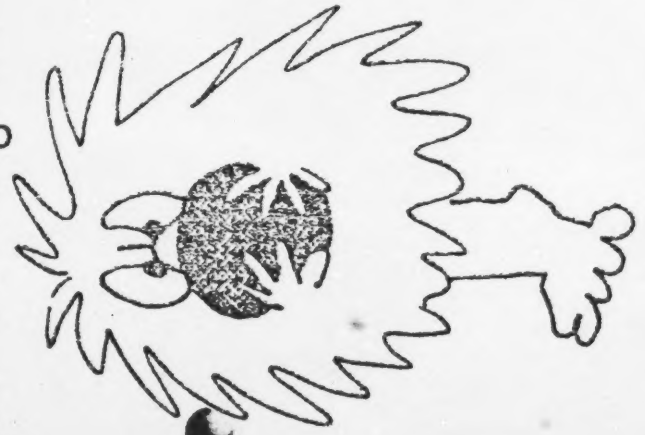
Your hair is blue.



My foot is green.

Possessive Pronouns

Its ball is green.



9 − 6 =

aqvaqurtuq

Cards for you to complete yourself:

3 aqvaqurtuq

4 aqvaqurtut

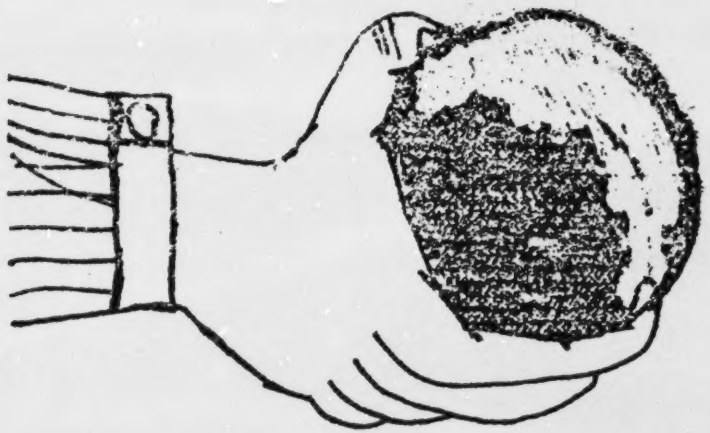
2 taigut

To complete the set for the -uq -ut game

Her ball is red.

Their cat is red.

His hair is red.



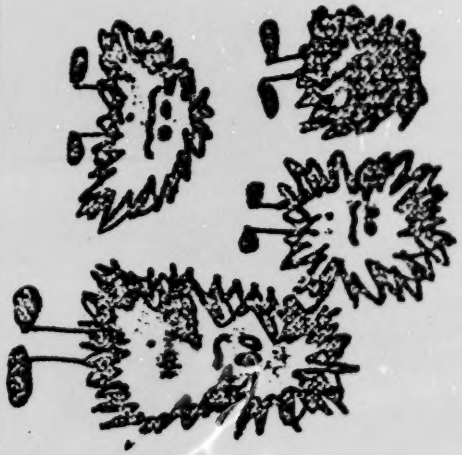
My ball is red.

Her dress is green.

Its foot is blue.

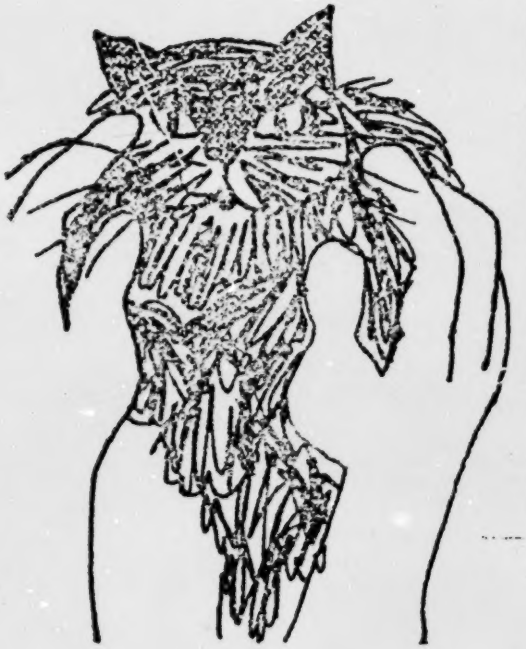
Their house is blue.

His ball is blue.



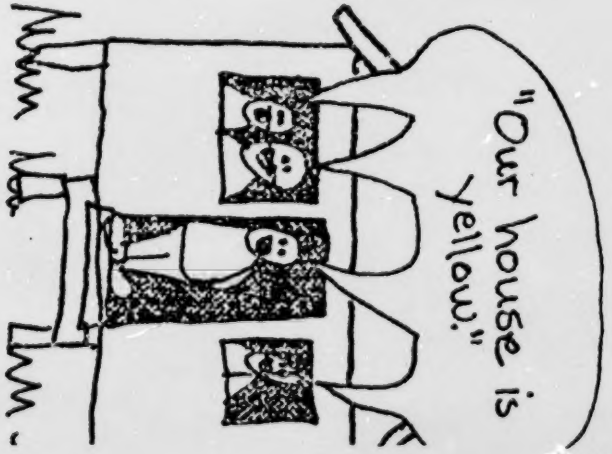
Their hair is green.

My cat is blue.



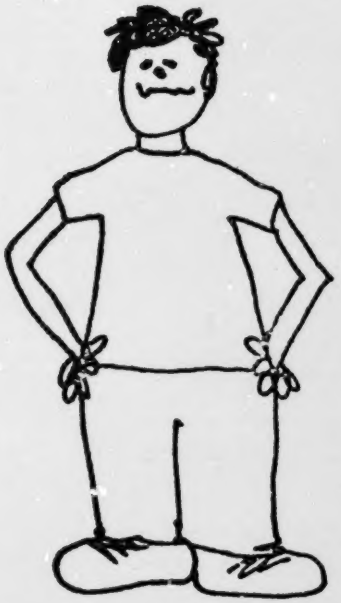
Her cat is blue.

Its hair is yellow.

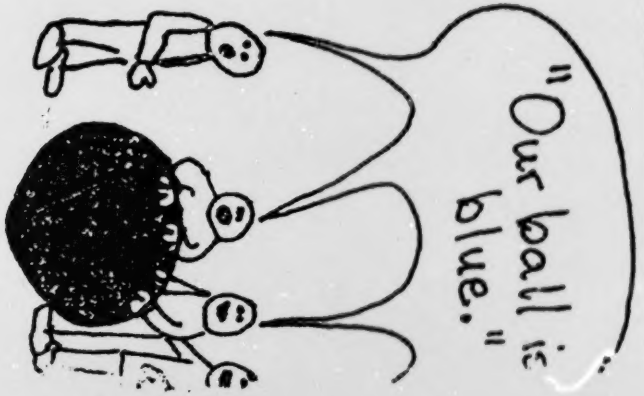


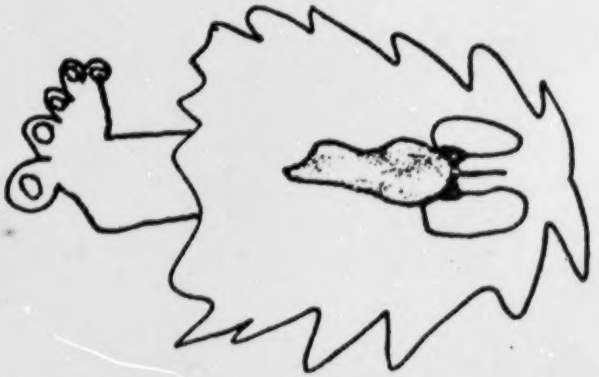
Your cat is yellow.

His shirt is yellow.



Her hair is yellow.



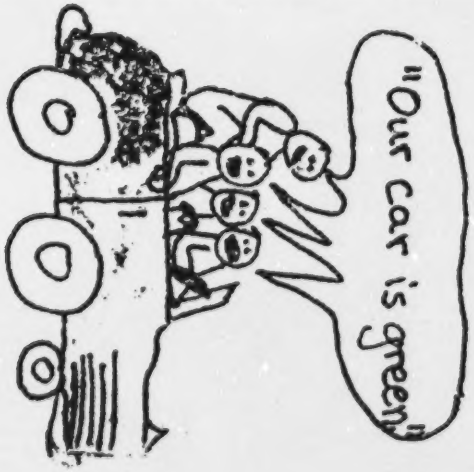


Its nose is red.

Their ball is yellow.

My toe is yellow.

His cat is green.



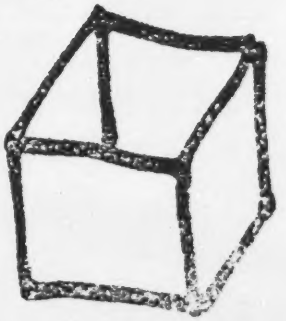
Your car is red.

waqaa

taiguq

Cards needed to complete the Yupik beginning Sounds game

2-A	2-L	1-Y
1-C	2-P	2-I
1-K	2-U	



Y

U

Yimgta- dog

Uu

Uluaq

Uu

Uluaq

Tt

tungulria

Pp

piipiq

126

Nn

naaq

127

Aa

acsaq

Aa

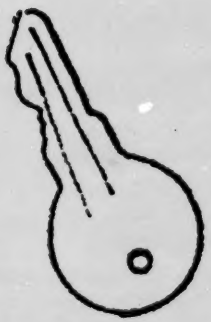
acsaq

Kk

kelucaq

Kk

kelucaq



Ii

iik

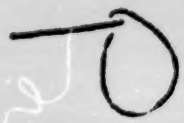
C

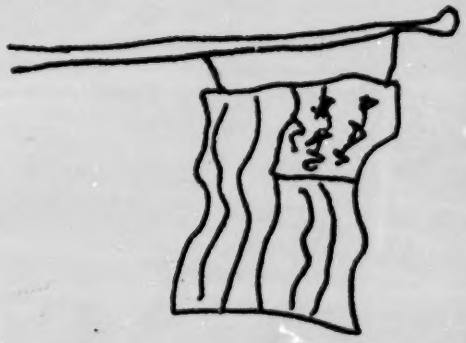
C

P

P

13





131

Ii

iik

Cc

cuyaq

Cc

cuyaq

Ll

qluuskaaq

Ll

qluuskaaq

Qq

Tt

tungulria

Pp

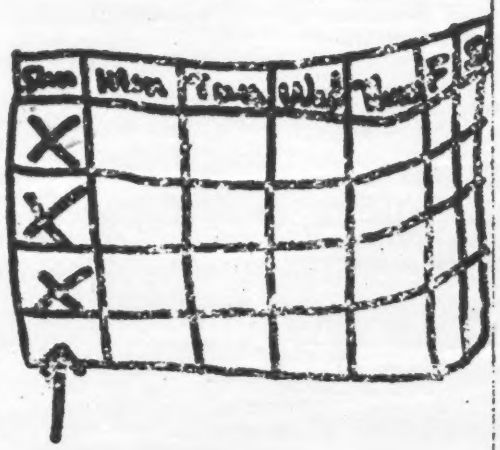
piipiq

Ss

saassaq

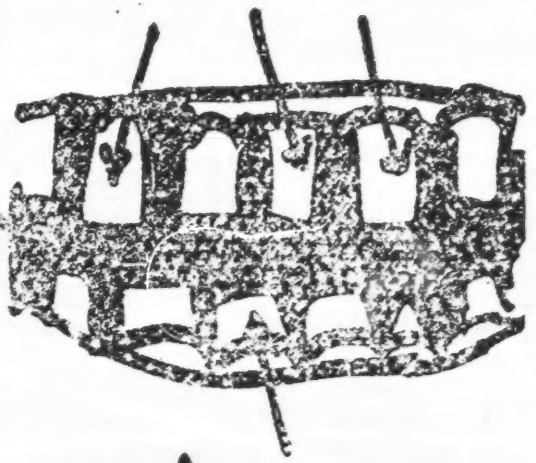
Ss

saassaq



Agayuneq

Agayuneq



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TEXTBOOK ADOPTION FORM

INSTRUCTIONS:

a. Please complete items 1 thru 14.
b. List each course offered by your department on a separate form.
c. Specify "NO TEXT" when your course does not use a book.
d. Be sure to indicate whether a text is required* or recommended.

*DEFINITION OF REQUIRED: THE STUDENTS WILL BE TESTED FROM THIS BOOK.

PLEASE RETURN THIS COMPLETED FORM TO THE BOOKSTORE BY _____

1. TERM SPRING 19 79

2. DEPARTMENT Regional Instruction

3. COURSE NO. ED 141 SECT. (C.Collier)

4. COURSE TITLE Introduction to Bilingual Education

5. NO. OF STUDENTS EXPECTED 20

6. FIRST AUTHOR LISTED	7. TITLE AND NUMBER	8. EDIT.	9. PUBLISHER	10. *IS IT REQ. YES	NO	11. WHEN WILL IT BE USED AGAIN	STORE USE – LEAVE BLANK
Arnold B. Cheyney	ISBN 0-675-08622-1 Teaching Children of Diff. Cultures in the Classroom (20)		Charles E. Me Merrill Pub.	X			
W.R.Lee	LanguagesTeaching Games and Contests (20)		Oxford Univ. Press	X			
E.D.Allen & R.M.Valette	Modern Language Classroom Techniques (20)		Harcourt Brace Jovanovich	X			
Tennant & Rebert	Central Yupik: A Course in Spoken Eskimo (Teachers Man.(20)		Educational Research Ass.	X			
Afcan,Blanchette, Reed, et all	Yupik as a Second Language (3 volume set) (10)		Yupik Language Workshop	X	X(reference - but needs to be available)		
Navaho Curric. Center	Coyote Stories Lib. of Cong.#68-9678 (20)		Navaho Curric.Center Rough Rock, Ariz 86503	X	X	" "	"
Navajo Social Studies Project	When I Come To School Teachers Manual (10)		College of Education University of New Mexico	X			
I.W.Goossen	Navajo Made Easier (10)		Northland Press Flagstaff,Ariz	X			

13. SIGNATURE INSTRUCTOR Catherine Collier DATE 11/3/78

14. SIGNATURE DEPT. CHAIR. _____ DATE 11-3-78

COPY 2